A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSLATED AND COMPILED FROM THE WORKS
OF THE
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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IN AN INTRODUCTION AND FOUR PARTS.


Book 4

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NOTICE.

The present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15th August 1900. M. S. HOWELL.
NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.
Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (NA. 173).

[This addition should be inserted after "(Nw. 210)".]

* AZ. The Lexicological Monograph entitled An Nawādir fi –Llughat by Ābd Zāīd Sa‘īd Ibn Aus alAnṣārī alKhazraji alBaṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216), edited in 1294 by Sa‘īd Ibn ‘Abd Allāh ALKhūrī alMarūnī alLubnānī from a MS written in 675 by IMkrm.

CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazīd alHaḍramī" read "Zaid azZiyādī alHaḍramī", and for "127" read "117 or 127".

IAAt. After "Ghālīh" insert "alMuḥārībī, of the Muḥārīb of Ka‘īs"; and read "541 or 542 or 546"; and dele "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the Mujhnī (c. 952) by the Shaikh Muḥammad Ṭāhir aṣṢiddīkī, alFatānī (d. 981), author of the Majma‘ alBiḥārī, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bkh."
IMkrm. The Ḫādi Jamāl ad-Dīn Abū-i Fadl Muḥammad Ibn Mūḵarrām al-Anṣārī al-Khazrajī an-Najjārī ar-Ruwaifī’ī al-Īfrīqī al-Miṣrī, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (b. 630, d. 711), author of the LA.

[He was a descendant of the Companion Ruwaifī Ibn Thābit al-Anṣārī an-Najjārī, one of the Banū Mālik Ibn An-Najjār al-Madani al-Miṣrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Muʿāwiya in 46, and died in 56.]

IT. Insert “as-Sabāʿī” after “ʻAbd Allāḥ”, and “of Al-Mariya” after “Grammarian”.

ITT. The Sharīf Abū Muḥammad, or Abū-i Muʿāammal, Yahiyya Ibn Muḥammad Ibn Ṭabl-Ṭabl al-ʿAlawī al-Ḥusainī, the Grammarian and Philologist (d. 478).

* Jh. The Ẓāḥīḥ, often called the Ṣīḥāḥ, of the Shaikh Abū Nasr Ismāʿīl Ibn Ḥammād al-Jauhari at-Turki al-Farābī, the Lexicologist (d. 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the Lisān al-ʿArab, by IMkrm.

* MAR. Add “* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH”.
Rk. Insert "b. 371".

* TA. The Tahdhib alAlfāz, being the Kitāb alAlfāz of ISk, with the Tahdhib, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In l. 3 read "the MAd, from a MS, and from the edition lithographed in Persia in 1235".

U. The ‘Umdat alHāfiz wa ‘Uddat alLāfiz, a Grammatical Primer, by IM.
Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bital Ibn Abi Burda, Ḫādi of AlBasra, who was removed from office in 120, and died soon afterwards (AKB. i. 115, 452). If so, the proper date seems to be 117.

No. 5. Add “IAI (4)” as a master of IAI.

No. 8. Insert “IAI (4)” as a master of Akh.

No. 10. Insert “IAI (4)” as a master of Y.

No. 13. Read “A‘ASh, pupil of MD (12), lived”.


Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MIA or AZ is mentioned. Add “AZ (19)” as a master of MIA.

No. 23. After “74 years” add “or a few years more than 100”. The former estimate of AMYd’s age is found in the INr, and the latter in the IKhn. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert “pupil of AZ (19).”

No. 29. Insert “Abmr (18)” among the masters of Fr.
No. 30. Insert "Ahmr (18)" and "Fr (29)" among the masters of Lh.

No. 33. Insert "Nr (21)" among the masters of AUd.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert "Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. II. 208) seems to class him among the KK.

No. 50. IKb was a Kūfī (NA); but this observation appears, from its context, to mean that he was Kūfī by birth, not in doctrine.

Insert

57A  M  IW (father), pupil of Th (47) and Mb (48), lived 50 years ... ... ... | 298

No. 61. Add "MYd (53)" to the masters of Sul.

Insert

61A  M  I.W. (son), pupil of Zj (54) and IW (57A) | 332

No. 71. Insert "Zj (54)" among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is
mentioned. In the INr. ii. 225, 233, the dates above mentioned (b. before 270, d. 363) are erroneously assigned to Muḥammad Ibn Saʿīd asSirāfī alFālī, author of a commentary on the Lūḥab, as to whom the author of the INr. says in the BW “I have not come upon any life of him.”

Insert

\[ 75A \mid Bd \mid Amd, \text{pupil of ID} \ (51), \ Zj \ (54), \ Akh \ (55), \ Nf \ (57), \text{and IS} \ (66) \mid ... \mid 371 \]

No. 88. AAS died at a great age (BM, AWM).
No. 100. Read “371—450”.
No. 101. Insert “ASB (84)” as a master of IB.

No. 104, note 3. Add “He studied in Egypt under Abū Yaʿkūb Yusuf Ibn Yaʿkūb alBaṣrī, known as Ibn Khurrazādh an Najīramī, from Najīram, a ward in AlBāṣra, and known also as alBuḥturi, the Grammarian and Lexicologist (b. 345, d. 423), who settled in Egypt and learnt from Abu-Iḥṣāṣ ‘Alī Ibn Ḥamād alMuhallabī (d. 335), who was a pupil of IKb’s son Abū Jaʿfar Aḥmad Ibn ‘Abd Allāh adDinawarī alMalikī, Ḫādī of Miṣr (d. 322), who was born at Baghdād, and studied there under his father IKb (50)”.

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

\[ 107A \mid Bd \mid \text{ITT, pupil of Rb} \ (86) \text{ and Thm} \ (98) \mid ... \mid 478 \]
and

\[ 109A \mid A \mid * \text{ABk, pupil of Mkk} \ (95) \mid ... \mid 494 \]
No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precede Md (115).

No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abd al-Kasim 'Abd Ar-Rahman Ibn Muhammad Ibn Al-Humad an-Nafti, of Nafta (a town in Africa), known as Ibn Aṣṣā'igh, who entered Spain, and became a pupil of IArb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Nafta."

No. 128. Insert "pupil of IBsh (117)".

No. 187. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:

<table>
<thead>
<tr>
<th>IS (66)</th>
</tr>
</thead>
<tbody>
<tr>
<td>F (73)</td>
</tr>
<tr>
<td>Rm (76)</td>
</tr>
<tr>
<td>Rb (86)</td>
</tr>
<tr>
<td>ITT (107A)</td>
</tr>
<tr>
<td>ISh (119)</td>
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<tr>
<td>KIAmb</td>
</tr>
<tr>
<td>(NA. 488)</td>
</tr>
<tr>
<td>Rk (8k9)</td>
</tr>
<tr>
<td>IB (101)</td>
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<tr>
<td>IS (122)</td>
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<tr>
<td>Jk (123)</td>
</tr>
<tr>
<td>HIDn (99)</td>
</tr>
<tr>
<td>J (111)</td>
</tr>
<tr>
<td>SKht (122)</td>
</tr>
<tr>
<td>KIAmb</td>
</tr>
<tr>
<td>(NA. 483)</td>
</tr>
</tbody>
</table>
(ix)

Insert

137A | A | IMda, pupil of IAt (128) ... | 513—592
and

147A | A | ITlh, pupil of Suh (135) and IMu (136) | 545—618
and

152A | Bd | ALB, pupil of KIAmb (137) ... | 557—629

No. 156. Add "ITlh (147A)" to the masters of Shl.
No. 183. For "172" read "171".

Insert

185A | | * Jrb, pupil of B (172) ... | 746

No. 190. After "723" put "1", the number of the first
Note below.

Delete No. 196 and Note 2.
No. 199. Insert "lived nearly 88 years".
No. 201. Read "*FA and *MN (Author of the)".

Insert

202A | M | * IHjr ... ... ... | 773—852

IHjr was pupil of IHsh's son Muḥibb ad-Dīn Muḥammad
Ibn ‘Abd Allāh Ibn Yusuf al-Ḥambatī, the Grammarian (b. 750,
d. 799), who studied under his father IHsh (194), and received
diplomas from Sb (192) and IA (193).
CHAPTER XII.

THE NUMERAL NOUN.

§ 313. Definition—explanation of terms—distinction between num. and pl.—peculiar predicaments of nums.—elementary nums.—number in each scale—derivation of composite from elementary nums.—its fem.—the num. generally accompanied by a n. specifying the genus numbered—exception in case of and —reason of this exception—anomalous expression of sp. with —numerical exponent superfluous for pron. in du.—necessary for pron. in pl.—explanation of difference 1423—1426

§ 314. Predicaments of nums.—their gender—R's explanation of peculiarities in their gender — VI. 161. how justified by IHsh—and by others—the numbered hitherto assumed to be mentioned—such mention restricted by Sfw to mention after the num.—refutation of this restriction—gender of num. when numbered is not mentioned, but understood—apparent opinion of Fk—gender of num. when
understood numbered is (1) the word \textit{ایام} —theory of \textit{Sb}—summary of his argument —his reference to the opinions of \textit{S} and \textit{Z}—actual words of \textit{Z}—criticism of \textit{Sb} on latitude allowed by \textit{Nw}—(2) a word other than \textit{ایام} —dispute as to allowability of \textit{fem.} gender in \textit{num.} when understood numbered is \textit{fem.}—gender of \textit{num.} importing \textit{unrestricted number}—gender to be regarded when numbered is (1) a \textit{pl.}—opinions of the \textit{Bdd} and \textit{Ks} and \textit{Fr}—according as \textit{sing.} is substantive or \textit{op.}—(2) a collective generic \textit{n.}, or a \textit{quasi-pl.} \textit{n.}—\textit{exs.} with such \textit{ns.}—exceptions—(3) a proper name—(4) of both genders ... 1426–1442

§ 315. What \textit{nums.} do not, and what \textit{nums.} do, need a \textit{sp.}—what \textit{nums.} are \textit{pre.} to their numbered ... ... ... 1442–1443

§ 316. Case and number of \textit{sp.} of \textit{nums.}. (1) from 3 to 10—when their \textit{sp.} is (a) a collective generic \textit{n.}, or a \textit{quasi-pl.} \textit{n.}—(b) not such a \textit{n.}—peculiar treatment of \textit{مَانَة} as a \textit{sp.}—\textit{مَانَة} and \textit{مَان} used as \textit{sp.} for what \textit{num.}—\textit{مَانَة} written united with its \textit{num.}—(2) from 11 to 99—explanation of a text
§ 317. The *sp.* of *nums.* from 3 to 10 mostly a broken *pl.*—sound *pl.* when a *sp.*—*nums.* from 3 to 10 *pre.* to sound *pl.* in three cases—sound *pl.* then preferable or necessary—in other cases rare—weak when an *sp.*—*sp.* of *nums.* from 3 to 10 when a *pl.* of paucity, and when a *pl.* of multitude—

II. 223—Mb's opinion—*nums.* from 3 to 10 when *pre.* to *pl.* of multitude—objections to explanation of \( \text{プ騰} \) adopted by IHsh and A—language of R and BD

... ... ... 1454—1457

§ 318. The *comp. nums.*—cause of uninflatedness in last member—and in first—

\( \text{یننا عشَر} \) and \( \text{یننا عشَر} \)—another explanation of uninflatedness in first member—*exq.*—opinion of KK—the *num.* sometimes *pre.* to owner of numbered—such prefixion applicable to what *nums.*—its effect on uninflatedness of each member of *comp. num.*—prefixion of first member to second,
without prefixion of whole to something else, said by IM to be disallowed by common consent—his assertion of common consent questioned ... ... 1457—1461

§ 319. Treatment of د of عَشْرَةَ in composition—
of د of عَشْرَةَ—Dm's explanation of the last—treatment of د of تَأَبَّانٍ—ن—ن—ن in composition—and of without composition—like أَلْجْرَا—opinion of H—and of KK, as noted by IBr—such elision of د not peculiar to poetry—analogous elision in other ns. ... 1461—1465

§ 320. Gender of عَشْرُونَ and similar nums., to تَسْعَونَ—maso. gender universally predominant in Arabic over fem.—except in two cases, the word ضَعْانٍ and the system of dating—fem. here said by many to predominate over maso.—erroneous to regard the system of dating as a case of predominance—demonstration of this error—reason why the Arabs date by nights—true case of predominance of fem. over masc. in dating—condition requisite for a case of predominance in gender—gender
of num. having spe. of different genders—distribution of the number among such spe.—explanation of such idioms—unit not compounded with عشرون and other nums. of its cat.—пضع — predicament of пضع — пضع — used with what decimal numbers ... ... ... 1465—1471

§ 321. Uninflectedness of nums. in enumeration—ثالثته — and of letters of alphabet, and the like, when simply enumerated—dial. vars. of the 자 names of letters when infl.—ns. are orig. infl.—except egs. and names of letters—Fath of م in آليم الله III. 1.—why not Kasr—modifications in finals of names of letters when infl.—treatment of such names when transferred to cat. of ns.—nums. when infl. ... 1471—1474

§ 322. زايده — meaning and use—broken pl.—ассимиле sp.—change of the أخذ and إحدي preferred in combination with a decimal num.—زايده زايده and sometimes found—وخذ عشر — use of إحدي when pre.—of إحدي أخذ
when not pre.—of أَحَد, when not pre., to denote generality, in non-aff. phrase—أَحَد rarely then made det.—the neg. sometimes posterior to it—this use of أَحَد not found in aff. phrase—use of أَحَد and أَحَد to denote generality—opinion of F on Hamza of أَحَد denoting totality—refutation of this opinion—أَحَد sometimes used as i. q. أَحَد أَنَّ الأَحْدَيْنِ أَحَد and أَحَد أَنَّا أَحَد—meaning of the latter—ex.—application to masc.—explanation of genders in these two expressions—إِحْدَى أَحَد—other words used like أَحَد, in non-affirmation, to denote totality—21 mentioned by R—9 others by ISk—3 more by KI

§ 323. The num. how made det. ... 1483—1484

§ 324. Ordinals of nums. from 1 to 19—from 20 to 90, and of 100 and 1000—of cardinal nums. coupled together—act. part. derived from nums.—its formation—أَوَّل not one—nor أَحَد—R's opinion on أَحَد—gender of act. part.—its fem. ... 1485—1486
§ 325. A. Distributive nume., \( \text{وَاحِد} \), \( \text{وَاحِدَانَ} \), etc. — meaning of distributive nume., exa., scholars not agreed upon distributives used by the Arabs—opinion of majority—statement of IA—of KhA—AlMutanaabbi's use of \( \text{سُدَّاس} \) and \( \text{أَحَدُ} \) and \( \text{سُمَت} \) respectively—said to occur in the sense of \( \text{وَاحِد} \) ... 1495—1498

§ 325. B. Dates reckoned by nights, not days —method of dating—month how expressed to be complete—number of v. used in dating ... 1498—1501

CHAPTER XIII.

THE ABBREVIATED AND PROLONGED NOUNS.

§ 326. Definition of abbreviated—pronunciation, not orthography, to be considered—final \( \text{n.} \) —(1) converted—(2) aug. — decl. n. when named abbreviated—definition of prolonged—\( \text{l} \) before final Hamza—final Hamza—such ns. as \( \text{ال} \) not named prolonged—
nor such as ﷺ and ﷺ —vs., ps., and
indecl. ns. not called abbreviated or pro-
longed—only decl. ns. so called— ﷹ ﷹ and ﷹ —abbreviation and prolonga-
tion regular or known by hearsay .... 1502—1503

§ 327. Unsound n. ending in ℒ —first kind—its abbreviation regular—exs.—additional exs. 1503—1505

§ 328. Second kind—its prolongation regular—
exs.—additional exs. .... ... 1506—1507

§ 329. Third kind—its abbreviation or prolonga-
tion known by hearsay—exs. of abbreviat-
ed—of prolonged ... ... 1508

§ 329. A. Abbreviation of prolonged—disallowed,
in some cases, by Fr—his opinion refuted—
prolongation of abbreviated—allowed by
majority of KK, unrestrictedly—distinc-
tion drawn by Fr—disallowed by majority
of BB, unrestrictedly—apparently allow-
able, unrestrictedly—opinion of IW and
IKh .... .... ... 1508—1511

CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§ 330. Meaning of the description "connected with
verbs"—classification of these ns. .... 1512
CONTENTS.

THE INFINITIVE NOUN.

§ 331. Definition—accident—conformability—inf. n.'s conformability to v.—alternative meaning of such conformability—perfect definition of inf. n.—originality or derivativeness of inf. n., v., and qual.—inf. n. why named مصدر, according to (1) the BB—(2) the KK—refutation of KK's opinion—other names of inf. n.—its form in unaugmented tril.—prevalent formations—other formations—ex.—فعل في crafts or offices—regular—فعل في a occasional var.—فعل في fright and excitement—in sounds—and, with فعل في, in non-inf. ns. denoting time, or season, for act—inf. n. in such cases فعل في in brands—فعل في and فعل في ailments—and, with فعل في, in sounds—فعل في and في sounds—فعل في non-inf. ns.—فعل في and فعل في in violent motion—فعل في and فعل في—all in colors—فعل في and فعل في in defects—فعل في and فعل في in position of act—فعل في in superfluity—فعل في in ailments—
assertion that it is not regular—when allowable, according to S and Akh—other opinions—condition prescribed, in the Tashil, in case of regular inf. n. of trans. — and of intr. — opinion of Fr. — and sometimes combined, sometimes separate—regular inf. n. of most prevalent measures in inf. n. of rule in inf. n. of tril.—irregular inf. ns. — as inf. ns. of as inf. n. of of Fr's opinion on — and also — some of these measures not inf. ns. ... 1513—1529

§ 332. Inf. n. of augmented tril., and of unaugmented and augmented quad.—each conjug.
CONTENTS.

Page.

provided with appropriate form of inf. n. —such forms all reducible to one rule—whereby regular inf. n. may be known when v. is known—irregular inf. n. more notorious in some conjugas. than regular — فعل — regular inf. ns. confined to hearsay in some conjugas.—sole inf. n. of some conjugas. irregular—detailed explanation—classification of vs. exceeding 3 letters—inf. ns. of (1) augmented tril. commensurable, and coordinated, with quad.—(2) augmented tril. commensurable, but not coordinated, with quad.—(a) فعل — distinction between coordinated and commensurable—(b) تفعل — فعل — تفعل which used when ل is a Hamza—opinion of س — فيعال — in non-inf. n. — فيعال said to be anomalous — كذاب — its simple substantive — فيعال مفاعال — فيعال مرآ — (3) augmented tril. incommensurable with quad.—beginning with (a) aug. بت — (a) تفعل — تفعل — said to be anomalous—(b) تفعل —
anomalous—(b) conj. Hamza—
—inf. ns. of such vs. as and
(4) unaugmented quad. and its coordinates
—instances of in non-reduplicated—
only in reduplicated—

a simple substantive — usual meaning of
—or both inf. ns.—
(5, augmented tril. or quad. beginning with of quasi-passivity — on measure of — formations — effect of unsoundness of — (6) augmented quad. on measure of (a) — (b) —

§ 333. Inf. n. on measure of (1) — sometimes
with of feminization — regular as
inf. n. of unaugmented tril. — vowel of its
— (2) pass. part.—pass. part. of v.
exceeding 3 letters used as inf. n., n. of
time, and n. of place—inf. n. on measure
of rare—disallowed by S—his ex-
planations of apparent instances—inf. n. on measure of فاعلة—مصدرة
rarer—كاذبة—فتصلة—عائبة
all with the §—(3) act. part.—exs.—act. part., in some of these exs., otherwise explicable as a. s.—inf. n. used in sense of act. or pass. part.—its gender and number in such cases—its presence otherwise explicable by suppression of a pre. n.—use of inf. n. as act. or pass. part. hyperbolical 1545—1559

§ 334. تفعَال—held by S to be an intensive inf. n. of unaugmented tril.—not regular, though frequent—and by KK to be orig. an inf. n. of فعل—S's opinion preferable—vowel of initial in تفعَال when an inf. n.—تَفعَال تَشراب—تلقا«—تَبيان
—as an inf. n.—instances of تفعَال in inf. and non-inf. nes. ... ... ... 1559—1561

§ 335. فعِيلِي—its sense—exs.—an inf. n. in what conjugs.—فعِيلِي جَليقي—not regular
—its †—prolongation of its † disputed ... 1562—1563

§ 336. N. un.— Prosecution and لقائة—مِبَانة—properly لقائة
and لقائة—n. un. from unaugmented tril.
whose inf. n. contains §—opinion of IH.
—of S—of Z—of IM—of BD and IHsh
—of R—n. un. how indicated when general inf. n. is on measure of 
—how formed from v. other than unaugmented tril.—n. un. evidence that inf. n. of whole tril., trans. or intrans., is orig. 
—n. un. how formed from quad. or augmented tril. having two inf. ns.—n. un. and n. mod. really sorts of inf. n.—n. un. confined to what indicates physical action 1563—1567

§ 337. N. mod. from unaugmented tril.—n. mod. how indicated when general inf. n. is on measure of 
—or when v. is not an unaugmented tril.—anomalous from non-tril.—meaning of 
sometimes not a n. un., nor a n. mod. ... 1567—1569

§ 338. Inf. n. of 
unsound in J—how formed 
—extraordinary exception — explanation of exception—dispute as to letter elided—
R's opinion—inf. n. of 
unsound in E—how formed—dispute as to letter elided—omission of compensation for elided letter—omission allowed in inf. n. of 
—not in inf. n. of —
difference between them—poetic license ... 1569—1572
§ 339. *Ns.* that govern like the *v.*—meaning of "*ns.*" here—reason for beginning with *inf.* *n.*—*inf.* *n.* like *v.* in government—*intrans.* and *trans.*—character of its government—augmented *inf.* *n.* like un-augmented in government—differences between *inf.* *n.* and *v.*—dispute as to *inf.* *n.*'s governing a *pro-ag.* in the *nom.*—*inf.* *n.* not altered when attributed to *pro-ag.*—conditions of its government—*op. inf.* *n.* must be *sing.*—this condition why adopted by IM—states of *op. inf.* *n.*—comparative frequency and validity of its government when it is (1) *pre.* to the *ag.*—(2) *pre.* to the *obj.*—(3) pronounced with Tanwîn—(4) synarthrous—distinction between *pre.* and synarthrous—government of synarthrous *inf.* *n.* in Kur—disputes as to government of *inf.* *n.* when *pre.*—when pronounced with Tanwîn—when synarthrous—constructions employed with *pre. inf.* *n.* ... ... 1572–1591

§ 340. Inflectional place of *n. post.* to *inf.* *n.*—case of its *appos.*—apposition to place ... 1591–1594

§ 341. Government of *inf.* *n.* not conditional on its time—difference, in this respect, be-
§ 342. Inf. n. not (1) preceded by its reg.—nor (2) separated from its reg. by extraneous expression—meaning of "extraneous" and "non-extraneous"—supposed instances of such constructions—of precedence—of separation by extraneous expression—nor (3) suppressed whilst its reg. remains—opinion of R on (1) precedence of reg.—the truth, according to Sd—(2) separation by extraneous expression—(3) government by understood inf. n.—predicaments of inf. n. occurring as substitute for expression of its v., in respect of (1) assumption of pron., and (2) precedence of reg. ...

§ 342A. Quasi-inf. n.—defined by IM—formations excluded from definition—کلام

§ 343. Act. part. defined—illustration—some act. parts. excluded from this definition—act.
part. often not denotative of origination—definition given in Tashil—in Aud—formation of act. part. of (1) unaugmented tril.—(a) trans. or intrans. فعال, and trans. فعال—(b) intrans. فعال, and فعال—exceptional act. parts. of (1) Unaugmented—(2) v. other than unaugmented tril.—act. part. why named اسم الفعال—exceptional act. parts. of anomalously Kasr of م in مفعول—act. part. said to be sometimes (1) in sense of pass. part.—(2) on measure of pass. part.—government of act. part.—precedence of its reg.—its government of all complements—cause of its government—intensive paradigm—illustrations—government of intensive paradigm—conditions of its government—exs.—ex. showing precedence of reg.—government of مفعول، فعال، and frequent—of فعال even regular—of فعال and rare—of مفعول فعال much rarer than of فعال—exs.—additional ex. of فعال—opinion of Jr—government of first 3 paradigms allowable,
by common consent of BB—government
of last two disputed—فعيل and فعل when
not transmuted from act. part. — فعل
often intensive form of فعل — مفعل i. q.
فعل not intensive—government of all 5
formations disallowed by KK—in truth,
allowable—arguments of BB—opinion of
IBdh—precedence of their acc.—their
equality in intensiveness—distinctions in
meaning drawn by H between act. part.
and intensive paradigms—these paradigms
not formed from non-tril.—some formed
from فعل ...
...
...
1606—1623

§ 344. Government of act. part. and intensive
paradigm when not sing.—(1) of دُو. and
sound pl.—عس.—(2) of broken pl.—عس.—
such government frequent in ُنَوَاعِل—عس.
—elision of ن of دُو. and sound pl. from
(1) synarthrous act. part. governing (a)
the acc.—(b) the gen.—(2) anarthrous act.
part. governing the acc. ...
...
1623—1626

§ 345. Conditions requisite for government of acc.
by act. or pass. part.—disputes as to
government of acc. by dim. or qualified
act. or pass. part.—government of acc. by
act. part. (1) conjoined with /welcome—where obj. is an adv.—controversy on
government of acc. by act. part. conjoined
with /welcome—(2) denuded of /welcome — condition
of time required for government of acc.—
reason for prescribing this condition—
prefixion necessary when act. part. denotes
past—government of second obj.—acc.
allowed by some in sole or first obj.—con-
troversy on its allowability—case of other
obj.—government of nom. by act. or pass.
part.—no condition of time needed for
such government—dispute as to nom. so
governed—controversy as to whether con-
dition of support is needed for such
government ... ... ... 1626—1637

§ 346. Condition of support required for govern-
ment of acc. by act. part denuded of /welcome—
nom. p. not a support—reason for prescrib-
ing this condition—support upon suppress-
ed qualified—IM's theory of such support
when act. part. is enunc. of d. s.—sup-
port upon supplied interrog.—supplied
supports referred to by IHsh—unsupport-
ed act. part. inop.—its government allow-
ed by KK and Akh—their opinion refut-
ed ... ... ... 1637—1642
§ 346 A. Prefixion of act. part.—to its obj. or
pred.—acc. or gen. allowable in obj. im-
mediately following op. act. part.—ex.
acc. necessary in other obj. — gen. allow-
sable in one contingency—gen. necessary
in obj. immediately following inop. act.
part. — acc. necessary in other obj. —
opinion of Sf as to what governs them in
acc.—choice of case (acc. or gen.) allowed
only in explicit n.—case of pron. attached
to acc. part.—opinion of S—of Akh and
Hsh—comparative merits of acc. and gen.,
when choice allowed—separation of pre.
act. part. from its post. obj.—case of
appos. of obj. governed in gen. by act.
part.—ex. — acc. allowable even when
qual. is inop.—comparative merits of acc.
and gen. in appos. when act. part. is in
sense of past—and when act. part. is in
sense of present or future.—ex. of acc.—
dispute as to whether op. of acc. should
be supplied—and, if so, then what sort of
op.—qual. preferable to v.—acc. really a
syllepsis — gen. preferable—v. must be
supplied for acc. when act. part. is inop.
—acc. better in ant. after op. act. part.—
dispute as to allowability of gen. in appos.
of acc. ... ... ... 1642—1649
§ 346B. The prep. ظ used as support to government of self-trans. act. part. or inf. n.—allowable after act. part., not after v.—opinion of Mb on allowability after v.—
the prep. ب sometimes used as support ... 1649—1650

THE PASSIVE PARTICIPLE.

§ 347. Pass. part. defined—illustration—another definition—formation of pass. part. of (1) plastic, att., unaugmented tril.—when ع or ظ unsound—no act. or pass. part. of aplastic v.—pass. part. of tril. not on measure of its aor.—but still quasi-conformable to its v. — قَعِيْلُ لَدِيْرِ تَمّ مَعْلُوبٍ مَكْتُورٍ i. q. مَكْتُورٍ — government of this لَدِيْرِ قَعِيْلُ denied by IM—(2) v. other than un-augmented tril.—whether such v. be trans. or intrans. — مَضْعُوفٍ مَعْلُوبٍ ضَعْفُ قَعِيْلِ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَعْلُوبٍ مَكْتُورٍ as a substitute for مَكْتُورٍ لَدِيْرِ — مَكْتُورٍ — مَضْعُوفٍ — مَعْلُوبٍ — مَكْتُورٍ — أَضْعَفَ مَع�
tions of its government — condition of time prescribed only by moderns—prefixion of pass. part. to its nom.—by coordination with assimilate ep.—such prefixion not allowable in act. part.—IM's language here—and in Tashil—prefixion of pass. part. when improper—and when proper—pass. part. on measure of or the like, not coordinated with assimilate ep. or the like, not coordinated with assimilate ep. —assimilate ep. on measure of

THE ASSIMILATE EPITHET.

§ 348. Assimilate ep. defined by IH—by IHsh— or by IM—no other ep. pre. to its nom.—except in trans. act. part., when continuance is intended by it—and pass. part. when continuance is intended — definition of IM criticised by BD—definition suggested by BD—sense of continuing in assimilate ep.—opinion of R—shape of assimilate ep.—its regularity—its measures—this ep. frequent in conj. of and —assimilate ep. on measure of —from
§ 349. Matters wherein assimilate ep. differs from act. part. ... ... 1675—1682

§ 350. Reg. of assimilate ep. sometimes an attached pron., prominent—or latent—classification of connected reg. really or virtually governed in acc.—cases of reg.—72 constructions possible—9 disallowed — 63 allowable—8 being bad—15 weak—and 40 good—synoptic table of the 72 constructions—constructions of reg. when a pron. — prothesis when disallowed — 3 constructions added to 72, making 75—total number really 14,256—substantive sometimes treated as assimilate ep. ... 1683—1696
THE 

§ 351. This should rather be called of excess—its declension—its shape—formed from intrans. and trans.—only from such vs. as vs. of wonder are formed from—expressions of superiority how formed from such vs. as have no homomorphous v. of wonder ... ... 1697—1698

§ 352. Irregular formations—from v. exceeding 3 letters—from pret. v. upon measure of —from vs. indicative of colors—or internal defects ... ... 1698—1702

§ 353. From substantive or ep. having no v. ... 1702—1703

§. 354. This regularly denotes superiority of ag.—occasionally of obj.—its formation from pass. v. ... ... 1703—1704

§ 355. Its states—its construction, (1) when anarthrous and aprotthetic—dispute as to sense of conjoined with it—precedence of before it—separation of from it—combination of this with the by whose means the v. that is formed from is made trans.—participation of gen. governed by comparatival in accident
denoted by root of v.—ironical comparative—مِن sometimes not comparatival
— (2) when synarthrous or pro.—fell when inoet., and when det.—fell of superiority always used with مِن, the art., or prothesis—not being deprived of all three—sense of art. with it—nor having two
of the three combined
... 1704—1713

§ 356. Its number and gender
... 1713—1717

§ 357. Suppression of مِن with its gen.—comparative frequency of such suppression in various constructions—fell sometimes divested of sense of superiority—dispute as to regularity of this usage—number and
gender of fell when so used—fell like fell—its declension—fell of its qualificativity obscure—and generally disregarded—
Tanwin and sign of gen. when introduced
into it—fell when uninf. upon Damm—fell or fell—the latter construc-
tion explained by S—and by R—fell
... 1713—1727
Chapter 358

§ 358. من — آخر suppressed from it—sense of superiority obliterated—gender and number—treated as a substantive—what sort of words qualified by it...

... 1727—1729

Chapter 359

§ 359. الدُّنِيَا—sometimes anarthrous and aporetic—الأَلْجِلِيَّة—الدُّنِيَا orig. an ep.—ذُنْبَاء—

an inf. v. —سوءي حُسنِي —

explanations of صُغرَى وُكَبْرَى من فُواهمها

... 1729—1732

Chapter 360

§ 360. أَنْعَل not like v. in government—expressed nom. not governed by it—except in rare dial.—unless أَنْعَل be replaceable by v. in same sense—case of الكُنْجُل —reason for its government in this case—additional exs. —such nom. sometimes a pro-ag.—modifications of construction—ex. from tradition—this construction not found in Kur—heard only after negation—dispute as to allowability after prohibition or interrogation—latent nom. governed by أَنْعَل —

in every dial., and without restriction—

direct obj. in acc. not governed by أَنْعَل—
nor acc. assimilated to direct obj.—أَنْعَل
made *trans.* by prep. — *v.* of wonder
similarly treated — construction of *أَنْعِلَ*形成的 *trans.* *v.* — *أَنْعِلَ* not
made *trans.* to 2nd obj. by prep.—
unrestricted, causative, and concomitato
*objs.* not governed in *acc.* by *أَنْعِلَ*—
*adv.*, *ds.*, and *sp.* governed in *acc.* by it ... 1732—1743

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**The Nouns of Time and Place.**

§ 361. Their application—want of government—
object of using them—their formations—
vowel of theirِ *عَ*—their measures—why not
pronounced with *Damm* of *ع* — irregular
formation of (1) *يَفْعَلَ مَفْعَلٌ* from *(a) in
place of* *مَفْعَلٍ* — مَظْنَة — *مَفْعَل* — *مَكْتَر* — مَكِشْرَ — مَكِل — *مَفْعَل*
(2) *يَفْعَلَ مَفْعَل* , in addition to 1741—1747

§ 362. The ظ sometimes affixed to these *ns.* — *مَفْعَلَة*—
such affixion not regular ... 1747—1749

§ 363. The foregoing all applicable to unaugmented
*tril.* — formation of these *ns.* from aug­mented *tril.*, and from *quad.*—reason of
their conformability to *pass.* *part.* 1749—1750
§ 364. مَفْعُولاً formed from prim. substantive, to indicate abundance—this formation peculiar to tril.—مَكَباة or مَكِّيَة—مَفْعُولاً—this مَفْعُولاً coordinated with ns. of place—but not regular، مَفْعُولاً، act. part. مَفْعُولاً not formed from substantive of more than 3 roots and مَعَقِّب، مَفْعُولاً and the like—مَفْعُولاً and مَعَقِّب—مَفْعُولاً not actually heard—مَفْعُولاً—مَعَقِّب—مَفْعُولاً used to denote cause of abundance ... 1750—1754

§ 365. No government exercised by n. of time or place—apparent instance of such government ... ... ... 1754—1755

The Instrumental Noun.

§ 366. Definition—loose application of term—مَعَقِّب—formation of instrumental n.—its measures—مَفْعُولاً said to be contracted from مَعَقِّب—vowel of مَدْعَة and مَدْعَة مَرْوَة ... ... 1756—1757
§ 367. Anomalous formations— muestra—
explanation of these measures—distinction
in meaning between them and measures
pronounced with Kasr of م ...

... 1758—1759

CHAPTER XV.

THE TRILITERAL NOUN.

§ 368. The n. unaugmented and augmented—rad.
formations of decl. n.—controversy as
to quad. and quin.—number of aug.
letters allowable in each formation—
greatest number of letters in unaug-
mented and augmented n. respectively
—certain aug. not taken into account
—formations of unaugmented tril.—12
formations theoretically possible—but
one formation neglected, and one rare
— فعل neglected — حبَك — rare—
instances of it—فعل not neglected—some
measures reduced to others—meaning of
this statement—such variations peculiar
to dial. of Tamím—formations of aug-
mented tril. ...

... ...

... 1760—1770

369. Meaning of "augmented"—object of aug-
mentation—classification of augment ...

... 1770—1/71
§ 370. Homogeneous augment — other augs. — former regular, and latter confined to hearsay ... ... ... 1771—1772

§ 371. Number of letters in augment—positions of augment—augment separated or united 1772

§ 372. Single augment before the ف ... ... 1772—1774

§ 373. Single augment between the ف and the ع ... 1774—1775

§ 374. Single augment between the ع and the ل ... 1775—1777

§ 375. Single augment after the ل ... ... 1777—1778

§ 376. Two augments separated by the ف ... 1778—1779

§ 377. Two augments separated by the ع ... 1779—1780

§ 378. Two augments separated by the ل ... 1780—1781

§ 379. Two augments separated by the ف and ع ... 1781—1783

§ 380. Two augments separated by the ع and ل ... 1783

§ 381. Two augments separated by the ف، ع، and ل 1783—1784

§ 382. Two augments united before the ف ... 1784

§ 383. Two augments united between the ف and ع 1784—1785

§ 384. Two augments united between the ع and ل 1785—1787

§ 385. Two augments united after the ل ... 1787—1791

§ 386. Three augments separated ... ... 1791

§ 387. Three augments united before the ف ... 1792

§ 388. Three augments united between the ع and ل ... ... ... ... 1792
CHAPTER XVI.

THE QUADRILITERAL NOUN.

§ 392. Formations of unaugmented quad.—Formation of unaugmented quad is disputed—no نُعَلُل or نعْلُل—48 formations possible by analogy, but none found other than those mentioned above—3 added by someqq—second or third letter of quad. quiescent—apparent instances to contrary—such formations not original—formations of augmented quad. ...

§ 393. Classification of augment.—number of its letters—greatest number of letters in augmented quad.—single augment before the...

§ 394. Single augment after the ف ... ...

§ 395. Single augment after the ع ...

§ 396. Single augment after the first ل ...

§ 397. Single augment after the last ل ...
§ 398. Two augments separated ... ... 1804—1805
§ 399. Two augments united ... ... 1805—1806
§ 400. Three augments ... ... 1807

CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. Formations of unaugmented quin.—formation added by IS—measures added by others—192 formations possible, but rest not found—aggregate of measures agreed upon in unaugmented n.—variations explained—variables explained in Tashil—no sex. rad. formation—augment in quin. only a single letter—its nature and position—formations of augmented quin. ... ... 1808—1813
CHAPTER XII.

THE NUMERAL NOUNS.

§ 313. The num. \([n. (IH)]\) is that \([expression (Jm)]\) which is applied to denote the numerical quantity of the units of things \((IH, Fk)\), whether those units be single or collected together \((Jm)\). So says IH \((Fk)\). The "things" are the objects numbered \((WIH, Jm)\); and their "units" are each of them, one by one \((Jm)\). The num. \(n.\) is applied to denote specified number, contrary to the \(\text{pl.}\), which is applied to denote an unspecified number \((R)\). The reason why \([Z followed by] IH mentions these \(n.s.\) separately is that they have peculiar predicaments not belonging to any others \((Jm)\). The elements \([to which all \(R)\] of these \(n.s.\), \(\text{though infinite, are reducible \((R)\)},\] consist of twelve words, ١٠٠٠ one to عشرة \(ten\), مائة a hundred, and ألف a thousand \((M, IH)\). Each scale contains nine numbers, the \text{units} being nine numbers, the \text{tens} nine numbers, and the \text{hundreds} nine numbers; while the \text{thousands} are deduced from them, i. e., derived from the three scales, being \text{units} of thousands, \text{tens} of thousands, \text{hundreds} of thousands, and \text{thousands} of thousands to infinity \((IY)\). And the other \text{nums.} are derived from these \((M, R, Jm)\) by \((1)\) dualization, like ١٨٤
two hundred and two thousand: (2) pluralization, like عشرون (R, Jm) and its fellows, which are co-ordinated with the pl. [234] (R); and like hundreds and thousands (Jm): (3) coupling, like three and twenty [320] (R, Jm), a hundred and one, and one thousand one hundred; and similarly [below] and its fellows, because they are orig. coupled (R): (4) prothetic composition, like three thousand (R): (5) synthetic composition, like [210, 308]: (6) affixion of the $s$ of feminization, like and [below]: (7) rejection of it, like [314] (Jm). [322] is a $n.$ occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the nums.: (2) as an ep., derived from $\text{unity}$; occurring as a genuine ep., as IV. 169. [2]; and made fem., when it follows a fem., as XXXI. 27. But like the creation and resurrection of one being [314]. And they use $\text{one and } 1$ [322] in the sense of the substantive, as twenty-one [539] and eleven [above], i.q. $\text{one and } 1$ and $\text{one and ten}$ [210, 308]. As for
it is curtailed of the ل, like، it being a ی, because it is from ی bent the thing; while the Hamza at its beginning is a quasi-compensation for the elided. And the 'fem.' is [307], like； or [پنتانی 277,667] (IY). The nums. are generally conjoined with ns. denoting the [genera (IY)] numbered [265], in order to indicate the genera and their quantities, as ٣ أَرْضَیٰ three garments, عَشْرَةُ درَاهُمِ ten dirhams, أَحَدُ عُشْرٍ دِينَارٍ eleven dinars, مِائَةٌ دِينَارٍ a hundred dirhams [314], and aَلْفُ ثُمَّةَ a thousand garments: except ١٠٠٠ a thousand dirhams, ١٠٠٠ and ١٠٠٠ اثْنَانِیٰ for you do not say اثْنَانِیٰ, nor اثْنَانِیٰ; but express the generic n. in the sing. or du., as ٤٠٠ a man [in the sing. (IY)] and ٢٠٠ two men [in the du. (IY)], effecting the two indications together by means of one expression (M). For ٤٠٠ a man imports genus and unity, and ٢٠٠ two men imports genus and making one into a pair; so that there is no need to combine the num. and the numbered: whereas, in the case of the rest, number and genus are not imported, except from the num. and the numbered together, because ٣٠٠ three imports number without genus, and ٢٠٠ men imports genus without number; so that, if you intend to import both, you combine the
two words (Aud). And he that says ١٢٢٨,٣١٥ acts upon the discarded rule (M). People say لقینه‌ها اثنان‌ها I met them two, the two of them, by analogy to لقینه‌ها ۵۰۰۰ I met them, the three of them, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of two، لقینه‌ها I met them two, without expounding the pron.; but, in the case of many، لقینه‌ها ۵۰۰۰ I met them, the three of them، رایه‌ها خمس‌ه‌ا I saw them, the five of them, and the like, expounding the pron. The difference between the two cases is that the du. does not vary in number, and is therefore independent of [numerical] exponent: while the pl. is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§ 314. We now proceed to discuss the predicament of the nums. in respect of two matters, gender [below] and sp. [315]. As regards the first matter, they are of three kinds, (1) what is always made masc. with the masc., and fem. with the fem., as analogy requires, vid. ۹ and one and ۲ [313], as ۳۱۸. And your God is one God and ۳۱۹. He is the God that hath created you from one being,
Our Lord, Thou hast made us
to die twice, and made us to live twice, [i. e.,] and
(K, B) or (K, r) and (K) or (K, B) ; and similarly
the num. that is in the form of the act. part., like third
and fourth, fems. to twentieth and twentieth in the
masc., and twentieth in the fem. [324], as
فَذَٰلِكَ رَأَبِعُهُمْ وَٰلِثُمُهُمْ
XVIII. 21. [539] and XXIV. 9. [34, 167, 525] : (2)
what is always made fem. with the masc., and masc.
with the fem., vid. third [265] to nine, whether
they be compounded with ten [318], as
ثلْثُ عَشْرَ رَجَالٍ
thirteen men with the 
[expressed] in
ثلْثُ عَشْرَ أَمْرَةٍ
thirteen women [below] with the 
elided from
ثلْثُ عَشْرَ رَجَالٍ
whether LXXIV. 30. [87], i. e.,   
[below] with the 
elided from
ثلْثُ عَشْرَ رَجَالٍ
whence angels or
warders, [the sp. being elided (MAd)] ; or not com-
pounded, as   
[above] to
ثلْثُ عَشْرَ رَجَالٍ
three men and   
[above] to
ثلْثُ عَشْرَ رَجَالٍ
three women,
whence III. 36. Thy sign
shall be that thou speak not unto men for three days, and
يَسْتَمِعَ بِنَفْسِهِ
XIX. 11. Thy sign
shall be that thou speak not unto men for three nights:
(3) what requires distinction, vid. ten, which, if
uncompounded, is like [above] to , being made
masc. with the fem., and fem. with the masc. ; and, if
compounded [318], is conformable to analogy, being made masc. with the masc., and fem. with the fem., as

The number

and the uncompounded, have three states,

1) that unrestricted number should be intended by them, as

Three is the half of six [below];

2) that a numbered should be intended by them, but not mentioned, as

I fasted five, meaning days [below], and

I lay awake five, meaning nights;

3) that a numbered should be intended by them, and be mentioned, which is what IHsh mentions here (MAd).

Various reasons have been assigned for the abnormal genders of the nums. from 3 to 10; but, in my opinion, [says R.,] the most probable is the following. The num. above 2 is constituted fem. in its original application, i. e., when it serves to express unrestricted number, as

before it is used in the sense of the numbered, as in

Three men came to me: so that, in the case of unrestricted number,

is not said. The reason why it is constituted fem. in the original application is that every pl. becomes fem. in their language, because it is indicative of number above two [234]; so that, when the masc. in such as

men [270] becomes fem. because of the super-
vention of this accident, still more ought the accident itself to be fem. As for the num.'s being an accident, it is because the num. belongs to the cat. of كم [217], which is an accident. Afterwards the nums. are commonly used to express the numbered; and are then invaded by the sense of qualification [322], which is the sense of deriv. ns. [142], since كلئعة رجال three men means numbered by this num. But, though the sense of qualification is predominant in them, they are more commonly not put in apposition to their qualified, كلئعة بطل being more common in usage than كلئعة رجال [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwin is attained by prefixing them to their numbereds. According to this rule, then, the whole of the nums. are orig. pre. to their numbereds; while such as are not pre., vid. 11 to 99 [315], are aprothetic for a [special] cause [316]. The prefixion in كلئعة رجال [316] and مائة دههم [313] is like the prefixion in جرذ قطيفة and أخلانث ثيبت [121], according to the different opinions held by the GG of the two cities: for the ep. is pre. to what is its qualified; but as to whether the post. now remains a qualified, as the KK hold, or the qualified of the pre. is suppressed, a general [expression] explained by the post., as the BB hold, there is the dispute men-
tioned in the cat. of prothesis. Since, however, the sense of qualification exists in the nums., and they often occur in apposition to the expressions denoting the objects numbered, as [above] and [142], and, when they do not follow the qualified, what is qualified is put after them, either post., as and , or governed by or put into the acc., as , they may be treated like deriv. eps. in having the fem. regularly distinguished from the masc. by the , this distinction being regular in deriv. eps., like and [265]. Other quantities also than nums. are used as eps., as an ell of cloth and a bushel of wheat; but not so often as the nums. When, therefore, the nums. from 3 to 10 are eps. of the pl. of the masc., they retain their constitutional feminization, because they are eps. of the pl. [316], which is fem.; so that is said, like [270]. And, when what is qualified by them is post., as , the nums. remain fem. in apposition to the post., because the sp. is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the nums. as substantives, and intention to lighten them (MAR). As for the num. whose sp. is sing. [315], vid. what
is above 10, it is not made *fem.*, because the same *fem.* qualified does not remain. Moreover, though عشرون is *orig.* ألف, and similarly دراهم عشرون are *orig.* alors, still these *nums.*, even when they follow their *pl.* qualifieds, do not agree with them in *fem.* gender, because the, and ن are inseparable from the terminations of عشرون and its *cat.* [234, 320], and the 5 from the termination of مائكة; while ألف follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the *nums.*, when they follow their qualifieds, do not agree with them, therefore, when *pre.* to them also, they do not agree with them; so that ألف أمارة and ألف رجل, and مائكة أمارة and مائكة رجل are said. And the reason why عشرين to تسعة تلعته, when compounded with عشرون, remain in the same state as before the composition, although they have neither a *pl.* sp. nor a *pl.* qualified, is that their *pl.* sp. is suppressed, the last sp. being considered sufficient, because the custom of the *nums.*, when they follow one another, is to be satisfied with the *sp.* of the last *num.* of their aggregate, as مائة وثلاثة وثلاثون رجل *hundred and thirty-three men*, orig. مائة رجل وثلاثة وثلاثون رجل *a hundred men and three men and thirty men*; so that, since their *pl.* sp. is supplied, they are
treated in the same way as when the sp. is expressed. Since, then, the Arabs intend to treat the nums. like deriv. eps., by expressing the s in them when their qualified is fem., and eliding it from them when their qualified is masc.; while they have no masc. qualified, because they are not applicable as eps. to anything but the pl., which is fem., whether it be pl. of a masc. or a fem.: and since, if the s were expressed in them with the two plrs., the intention to treat them as deriv. eps. would not be plain; and you would think the s to be the one used to make the unrestricted num. fem. in the original state [of substantive], not to be put on account of the qualified's being fem., because the s, when not denoting unity, is mostly inseparable from the substantives containing it, like غرفة [238,263]: therefore the Arabs drop the s with the pl. of the fem., because its femininization is faint, in comparison with that of the pl. of the masc., so that it is quasi-masc. [below]. For the femininization regarded in the pl. of the fem. is that which supervenes because of the plurality, like the femininization in the pl. of the masc., not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, قل نسمة XII. 30. [21,270] would not be allowable in a case of choice, as قل أمرة is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in رجل and رجاء.
so also it removes the original femininization in نِسْوَة: but this adventitious [femininization] is apparent, notorious, in رَجَال, faint in نِسْوَة, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its opp.; so that نِسْوَة becomes quasi-masc. [above], because its femininization is faint. One says, therefore, رَجَالُ تَلْثُة, and نِسْوَة تَلْثُهُ, where the ز, which, in the original state [of substantive], denoted the femininization of the abstract num., becomes denotative of the femininization of the numbered. The gender of these ten expressions, عَشَرَة to عَشَرَةٌ, having been thus settled, we say that their predicament is what we have mentioned, vid. that إِثْنَىٰ and إِثْنَىٰ٥ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as تَلْثُة عَشَرَة رَجَالا. [324], عَشَرَةٌ عَشَرَةٌ رَجَالٌ, and عَشَرَةٌ رَجَالٌ, except عَشَرَةٌ تَلْثُهُ, which, in composition, reverts to analogy, the ز being expressed in it in the fem., and dropped in the masc., as تَلْثُة عَشَرَةٌ رَجَالاٍ and تَلْثُة عَشَرَةٌ [above], because its sp. is not a pl. [316], from regard to which the num. might be made fem. And the reason why, when combined with a unit, عَشَرَة ten, alone among decimal numbers, agrees with its sp. in gender is that, when without a unit also, it agrees with its sp. in gender, as عَشَرَةٌ نِسْوَةٌ ten men and عَشَرَةٌ نِسْوَةٌ ten women, [رَجَالٌ,
being _fem._, and _quarters quasi-masc._] (R). As for enemies جكـأ مـثـلا يـلا لـلـخـسـتـة إـثـرُ أـمـثالِهِا VI. 161. _Whoso doeth a good thing shall have ten good things like it_ [below], it means عـشرُ حـسـنـات أـمـثالِهِا, [by suppression of a qualified (Fk),] otherwise would be said, because مـثـلُ مـثـلا is _masc._ (Aud, Fk); and, with the _pl._, the gender regarded is that of its _sing._ [below], as [IM states] in the Alfiya and the Tashrīl (Fk). So [says IHsh] in the Aud; but whether عـشرُ would necessarily be said requires consideration, because some justify the _masc._ gender in عـشرُ by the argument that the أـمثالُ are حـسـنـات, and others on the ground that the pre. gains femininization from the post. [111] (YS). This is _the rule_ when the numbered is mentioned (Δ, Fk). Sfw, in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the _num._: and that, if the numbered be put first (YS, Sn), and the _num._ made an _ep._, the rule may be enforced or neglected (Sn); [so that] the _s_ may be affixed to the _num._ or elided, with both the _masc._ and the _fem._ (YS), as if the numbered were suppressed [below], as مـسـئـلُ يـسـع nine _questions_ and رـجـالُ يـسـع nine _men_, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashrīl, nor by AH in the Ir, nor by IHsh in any
of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the num. is made fem. with the masc. when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally [A]], then [the chaste construction is to give the num. the same gender as if the numbered were mentioned, as]

I fasted five, meaning days, and *I journeyed five*, meaning nights; but (A) the š may be elided with the masc. (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] And then follows it up with six days of Shawwal (A, Fk). Apparently Fk [also] means that expression of the š [with the masc.] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the š] between the numbered's being *אָיָם* or any other expression, as is laid down, without any restriction, by many, and among them I.Hsh in the Jami', who hold *בִּנְיָא אֶלָּסַלָּם עַלֶּיָּחָם* Islām has been founded upon five principles or essentials [339], i.e. or a or אָסָרָל, to be an instance of that (YS). But Sb restricts the elision of the š to the case where the numbered is [the expression (Sn)] *אָיָם* (YS, Sn) exclusively, not any other masc. (YS); and holds it to be the [only]
practice agreeable with the speech of the Arabs (Sn). He discusses that at great length; but the sum of it is this:— When the numbered consists of days and nights, as 

I journeyed five, meaning both [above], or of 

days alone, as I fasted five days, because fasting is only in the days, the š is elided in the num., in the first case, because the nights predominate over the days, which are subordinate to them [325. B], so that the predicament of the nights is applied to the days; and, in the second, because the day, becoming, as it were, included under, and part of, the night, is indicated by the same name: and, since the predicament belongs to the nights; elision of the š is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] عَشْرَةٌ is said from regard to لَيْاليَ nights, with which the days are included; and you never see the Arabs use the masc. in the num. from regard to آيَامَ days: you say صَمْتُ عَشْرَةٌ I fasted ten days; and, if you used the masc., you would deviate from their speech, as is clear from the text إنَّكَ لَتَنْتَمَّ إِلَّا عَشْرَةٌ XX. 103. Ye have not tarried on the earth, or in the grave, save ten days, and then
XX. 104. *Ye have not tarried save a day* (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the *masc.* [num.] with the *fem.* numbered, and the *fem.* with the *masc.* must be observed, there being no reason to the contrary (YS). As to whether the ð may be expressed with the *fem.* when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the *nums.* whereby a numbered is not intended, but only unrestricted number, all of them are with the ð, as *ثلثة نصف ستة* [above]; and are diptote, because [*fem.* (Sn)] proper names [8], contrary to the opinion of some; while the prefixion of Áل to them, as *ثلثة نصف ستة*, is like its prefixion to some proper names, as *الله* a name of the *Sun*, when they say *الله*, and similarly and *شعْرَب* for *Fate* [8] (A). The gender regarded [with the *pl.* (Aud)] is that of the *sing.* [above] (Aud, A), not of the *pl.* (A), as *ثلثة حمامة* *three hot baths* (Aud, A), with the ð, from regard to حمامة, which is *masc.* (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say *ثلث حمامة*, regarding the form of the *pl.*: while Ks,
[like the Bdd (Sn).] says "You say I passed by three hot baths, without a ē, though the sing. [261] is masc."; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the sing., (1) if the numbered be a substantive, is the gender of its form, as three persons, meaning women [or men (Sn)], because is masc.; and three beings, meaning men [or women (Sn)], because is fem. [263, 264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the num. (Sn)]; for, if that be attached to it, the sense may be observed:—the first is like the saying [of 'Umar Ibn Abī Rabī'a (MN, EC) alMakhzūmī (MN)]

[And my shield against him that I was afraid of was three persons, two of them having swelling breasts, and the third just entering upon the time of puberty, where means women (EC),] and the saying [of An Nawwāḥ alKīlābī (EC)]

[And verily this Kīlāb is ten sub-tribes, and thou art quit of its ten clans, where means (EC); and IM in the CK makes]
VII. 160. And We divided them into twelve tribes, nations, an instance of it, saying that by the mention of 
the predicament of the fem. becomes preponderant, 
[otherwise, says IUK, 
would be said, because 
is masc. (Sn)]; but in the CT he makes 
a subst. for 
[the sp. divisions 
being suppressed (Sn),] which is the right construction, as 
will be seen [316]: and the second is like the saying [of 
an Arab of the desert, afflicted by drought (EC).]

[We are reduced to three souls, and we have but three 
camels. Hard indeed has the time been upon my household! 
(EC)], 

being often used when a human being 
is intended by it: (2) if the numbered be an ep., is the 
gender of its qualified meant to be understood, not its 
own, as VI. 161. [above], i. e., عَشَرَ حَسَنَاتِ; and as 
three middle-sized [240], when you intend men; 
and similarly three beasts, when you intend 
males, because is orig. an ep. (A); though some of 
the Arabs, says IUK, say كُلُّ كَبَابٍ, because is 
treated as a substantive (Sn). It is only with the pl., 
however, that the gender of the sing. is regarded (A). 
As for the [collective (Sn)] generic n. and the quasi-pl. n., 
what is regarded with them is their actual gender, so
that the gender given to the *num.* is the converse of what their *pron.* requires. You say (1) \(\text{ثلثة من المقرم} \) *three men* and (A) \(\text{ثلثة من العنام} \) *three sheep*, with the \(\ddot{s} \), because you say \(\text{غنم كثير} \) *many men* and (A) \(\text{غنم كثير} \) *many sheep* with [the ep. in] the masc. (Aud, A): (a) so in the Aud; but BD says "In my opinion you say \(\text{ثلثة من العنام} \) because \(\ddot{ج} \) is *fem.*" [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by XXI. 78. When the men's sheep had strayed into it: while some say that \(\ddot{ج} \) is both masc. and fem.; and this is necessarily implied by what Dm transmits from IHsh, vid. that the fem. generic *ns.* are \(\ddot{نَحْل} \) *bees* and \(\ddot{بَطْ} \) *ducks*, which have no third, because the rest are either necessarily masc., vid. six, \(\ddot{سَدَر} \) *bananas*, \(\ddot{عَبْ} \) *grapes*, \(\ddot{لَوْط} \) *trees*, \(\ddot{رَطب} \) *fresh ripe dates*, \(\ddot{قَصَّ} \) *wheat*, and \(\ddot{كَلِم} \) *words*, or of both genders, vid. the remaining expressions (Sn): (2) \(\text{ثلثة من المقرم} \) *three ducks* [271], with omission of the \(\ddot{s} \), because you say \(\ddot{ج} \) *many ducks with* [the ep. in] the fem.: (3) \(\text{ثلثة من البقر} \) *three head of cattle* or \(\ddot{بَقر} \) has two dial. *vars.*, masc. [from regard to the form, or to the sense *جَبَع* (Sn)], and fem. [from regard to the sense *جماعة* (Sn)], as \(\text{إِنَّ البقر تَشاَبِهُ علَيّ} \) IL 65. [257], where \(\text{تَشاَبَهْت} \) is read (Aud, A). This holds
good so long as the generic n. or quasi-pl. n. is neither separated from the num. by an ep. indicative of the sense, [the ep. being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a pl. of a masc.; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—

the first is like your saying ُئَلْتُ إِنَّهُ مِنَ الْبَطِّ three female sheep and ُئَلْتُ ذَكَرُ مِنَ الْبَطِّ three male ducks; but the posterior ep. has no effect, as ُئَلْتُ مِنَ الْفَلْحِ إِنَّهُ and ُئَلْتُ مِنَ الْبَطِّ ذَكَرُ.(A); and similarly the ep. not indicative of the sense, as ُئَلْتُ حَسَانٌ مِنَ الْبَطِّ three pretty ducks, حَسَانٌ being common to males and females. (Dm): and the second is such as ُرَجْلَةٌ رَجْلَةُ three pedestrians, ُرَجْلَةٌ being a fem. quasi-pl. n., but used as a substitute for ُرَجَالٌ as a broken pl. of ُرَجَالٌ, so that its num. is made [to indicate by the expression of the s in it that the numbered is (Sn)] masc., as would be done with the pl. for which it is used as a substitute (A); and similarly, says IUK, ُشَيْتَاهُ three things, ُشَيْتَاهُ being orig. on the measure of ُشَكَكَةٌ [273], but used as a substitute for the pl. ُشَكَكَةٌ, so that, though it is fem., still, since it is used as a substitute for a pl. of a masc., the s must be expressed in it (Sn). And, [as the form of the sing. is not regarded
in the generic and quasi-pl. ns., so (Sn)] also the form of the sing. is not regarded when it is a proper name, [but its sense is regarded (Sn),] as the three Talḥas and the five Hinds [264].

When the numbered has two dial. vars., masc. and fem., like حَالُ state, elision and expression [of the 5] are allowable [in its num.], as تُلْتَةُ أَحْوَالٍ تُلْتَةُ أَحْوَالٍ three states (A).

§. 315. As regards the second matter, i. e., the sp. [314], the nums. are of four kinds, (1) what does not need a sp. at all, vid. وٌاحِد and إِثْنَانِ, one and two: for you do not say ثُنَا حَنْطِلٍ, nor رَجُلٌ إِثْنَا رَجُلٍ; while وٌاحِدُ رَجُلٌ [293, 313] is a poetic license: (2) what needs a sp. in the gen. pl., vid. عَدْنِي تَلْتَةُ عَشَرُ three to عَشَرُ ten [below], as عَدْنِي تَلْتَةُ رِجَالٍ three to وَعْشَرُ نَسْوَةٍ With me are three men and ten women, except when the sp. is the word مَائَةٌ a hundred, which must be in the sing., as عَدْنِي تَلْتَةُ With me are three hundred, not مَائَةٌ مَائَةٌ, nor تَلْتَ مَائَةٌ, except in poetic license (Sh), as تَلْتَ مَائَةٌ مَائَةٌ (MAd): (3) what needs a sp. in the acc. sing., vid. أَحْدُ عَشَرُ eleven to عَشَرُ تَسْعَنَ نِينَ, as XII. 4 [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a sp. in the gen. sing., vid. مَائَةٌ a hundred
and a thousand [below], as 

With me are a hundred men and a thousand men (Sh). The nups. pre. to the numbered are ten, consisting of two sorts, (1) to a broken pl. of paucity [316, 317], as سِبْعَةٌ أَبْحَرَم 333. 26. [79, 235, 585]; (2) and [above], which ought to be pre. to a sing., as مَائَةٌ جَلَدٌ 334. 2. [62] and II. 90. For a thousand years (Aud).

§. 316. The sp. of to عَشْرَةٌ is [only (A)] a gen. pl. (IH,IM) in form or sense, except in [below] (IH); and mostly an expression of paucity [315, 317] (IM). The id. pl. is either a generic n., like ١٠٠ [254]; or a quasi-pl. n., like ١٠٠ [257] (R). If the sp. be a generic n. or quasi-pl. n., it is (1) [mostly (R)] governed by (R,A), as فِئْدُ أَرْبَعَةٌ مِنَ الْطَّيْرٍ II. 262. Then take thou four birds and I passed by three persons (A), because, though they are in the sense of the pl., still they are in the form of the sing., so that prefixion of the num. to them is disliked after the arrangement made for prefixing it to the pl. (R): (2) sometimes governed by prefixion of the num., as in وَكَانَ فِي الْبَدِينَةِ سِبْعَةٌ رَهْطٌ 337. 49. And there were in the city nine persons, the tradition *لَا يِسْقُ فِيهِمَا دُونَ حَمْسٍ كُرْدُ مَثَلَتْ* There is no poor-
rate on what is below five camels, and [314] \( \text{تَلْئِينَةُ أَنْفُسِ الْحُمَّرَ} \) (A). Akh says that the num. may not be \text{pre.} to them; but this rule is broken by XXVII. 9. and \( \text{تَلْئِينَةُ أَنْفُسِ الْحُمَّرَ} \) [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the \text{sp.} be something else, it is governed by prefixion of the num. to it; and ought then to be a broken \text{pl.} of paucity [315, 317], as \( \text{تَلْئِينَةُ أَعْبُدِيَّ} \) \( \text{تَلْئِينَةُ أَعْبُدِيَّ} \) three slaves and three handmaids (A).

As for its being governed in the \text{gen.} by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the num. is a prothetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a \text{subst.}, as \( \text{تَلْئِينَةُ أَثْوَابٍ} \); or in the \text{acc.} [as a \text{sp.} (IY)], as \( \text{تَلْئِينَةُ أَثْوَابٍ} \), which is a poetic license (IY,R). The \text{acc.} is anomalous, because the numbered, as before shown [314], is \text{orig.} qualified, which is the [word] intended; so that, if they put it into the \text{acc.}, the intended is in the semblance of a complement [19]. And, as for the prefixion [of the num.] to the \text{pl.}, it is because the \text{post.} is \text{orig.} qualified, the num. being afterwards \text{pre.} to it for the sake of lightness; while the qualified of \( \text{تَلْئِينَةُ} \) three and upwards is \text{orig. pl.} [314] (R). But, when the \text{sp.} [\text{post.} to the num. from 3 to 10 (R)] is \( \text{مَاكَةُ} \) a hundred, it is sing. (R, Aud, A), as \( \text{سَبْعَانِيَّةُ} \) [313] (Aud, A), \( \text{سبْعَانِيَّةُ} \) (A), and \( \text{تَلْئِينَةُ} \) [above]
(Aud); not pl. (R). By analogy مَثْينَ ْكَاتُ مَثْينَ in the pl. (IY, Jm) should be said (IY, IH), because مَثْينَ has two pls., one in the semblance of the perf. pl. masc., vid. مَثْينَ [234, 244] (R, Jm); and the other in the semblance of the perf. pl. fem., vid. مَثْينَ [234] (Jm). But the num. is not pre. to the perf. pl. masc. [317]; so that only مَثْينَ remains (R, Jm), to which the num. might be pre. in default of the broken pl., as in ْكَاتُ عُوْرَاتُ XXIV. 57. [240, 317] (R); and, disliking that the sp. should follow the pl. with the ٰ and َ after having been accustomed to follow what is in the semblance of the pl. with the ٰ and َ, vid. ْكَاتُ عُوْرَونَ they confine themselves to the sing., which besides is shorter (R, Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be sing., and the sense pl. (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is ْكَاتُ مَثْينَ [233] (S, IY), cited by S (IY). But ْكَاتُ مَثْينَ, as (IY, R)] ْكَاتُ مَثْينَ لِمَلْوِكْ ِقَبْيَ يَا َدَّكْبَوَدَلَّ ْعَنْ َوْجَهُ َالْإِهْمَانِ [By AlFarazdak, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from
the faces of the Ahtams, i.e., the sons of Sinān al-Ahtam Ibn Sumayy (AKB), or نَّلَثُتُ مَيْتَابٍ (IY),] occurs in poetic license [315] (IY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete o.f.s.; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say ُمُوُنَ with ْدَامَم of the م [244] for مَِّمُوُنَ [234]: and some make the م of ِمَاكَةُ smack somewhat of ْدَامَم in the sing. also, but do not make the ْدَامَم plain; and that is [called] "stifling": while Akh says that, if you pronounced the م of مَيْتَابُ with ْدَامَم, saying ُمُوُنَ, it would be allowable. And some make the م of مَيْتَابُ the seat of inflection, like [the م of مَيْتَابُ] [236]: while Akh says that مَيْتَابُ is orig. مَعْلِيْمَ, like مَعْلِيْمَ, the ل being elided; so that, according to him, it is sing.: but this is of no account, since, if it were sing., مَيْتَابُ would be said of a single hundred; though perhaps, according to him, it is a quasi-pl. n.: and some say that it is [a broken pl., on the measure of] نَّعَيْبٌ, like نَّعَيْبٌ [243], the last ی being changed into ن [688].

And in the saying

[234], (1) according to Akh, is orig. مَيْتَابُ, the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ی, like تَمْرُ from تَمْرَةٌ [254]; but this is
not correct, since the regular form would then be مَبَى, like مَعَى, as you say لَتْبَا [Note on p. 900, l. 21], and لَتْبَا [244]: (3) is sometimes said to be orig. مَبَى, like مَعَى [237, 255, 257], the ف being pronounced with Kasr, as in شَعْير and رَغيِّف [368], because the أ is a guttural letter; and to be then contracted [into مَي] on account of the rhyme: but مَي has not been heard; so that this requires consideration (R). IM says in the Tashil "And أَلْف is peculiar in being used as a sp. [for any num.] without restriction; whereas مَكَّة is used as a sp. for only إِحدَى عَشْرَة and their cats": as مَكَّة أَلْف a hundred thousand, إِحدَى عَشْرَة أَلفاً eleven thousand إِحدَى عَشْرَة أَلفاً عِشْرُون أَلفاً twenty thousand, and إِحدَى عَشْرَة أَلفاً عِشْرُون أَلفاً twenty-one thousand; and as إِحدَى عَشْرَة مَكَّة three hundred, خَمْسَ مَكَّة five hundred, إِحدَى عَشْرَة مَكَّة eleven hundred, and إِحدَى عَشْرَة مَكَّة خَمْسَ عَشْرَة مَكَّة fifteen hundred (Sn). مَكَّة and مَكَّة must be written united, because the l of [the pre. n. in] مَكَّة is elided, and the union is made a compensation for the elision: while the o. f. of [the pre. n. in] مَكَّة is سَبْس [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The sp. of إِحدَى عَشْرَة eleven to بَعْشَة. 187
ninety-nine is an acc. sing. (II). It is put into the acc. because of the impossibility of prefixing [the num.] to it. In the case of [the nums.] from أَحَدُ عَشَرَ إلى تَسْعِتَ عَشَرَ nineteen, this impossibility is because the Arabs dislike three things to be made like one n. [110]. For, though they say أَحَدُ عَشَرَ زَيدٍ Zaid's eleven and خَمْسَةٌ عَشَرَ زَيدٍ thy fifteen, prefixion being allowable except in the case of إنَّنا عَشَرَ [210, 318], still this is not like that, because the post., when a sp., is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the post. in خَمْسَةٌ عَشَرَ زَيدٍ Zaid's fifteen is different from the first, so that this is not like making three things to be ideally one. And, in the case of عَشَرُونَ twenty and its cat., the impossibility is because the ن may not be elided on account of the prothesis, since it is not really the ن of the pl., but is assimilated to it; while prefixion is not possible with retention of the ن, because of its resemblance to the ن of the pl. [110]. Sometimes such [phrases] as أَرْبَعَةٌ ثُمَّبٌ عَشَرُ دِرْهَمٍ twenty dirhams and أَرْبَعَةٌ ثُمَّبٌ عَشَرُ دِرْهَمٍ forty garments occur; but they are rare. And the sp. is in the sing. because, when governed in the acc. as a sp., and therefore in the semblance of the obj., which is a complement, it does not remain like the
qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding num., and the sing. is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its o. f., when it was qualified, is still observed; so that, in most cases, only it, and not the num., is qualified, as

*With me are twenty brave men,* because it is the [word] intended as respects the sense, while the num., though made to precede it, is like a qualification of it; just as it is qualified when it is post., as

*Если бы семь из двадцати.*

XII. 43 *Verily I see seven fat kine* [317]: but qualification of the num. is also allowable, though rare (R). As for VII. 160. [314], آبَاطَّا in it is [not a sp.; but (Sh)] a subst. for the sp. being suppressed, i.e., *فرَّتَة أَعْشَرَة* [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if آبَاطَّا were a sp., the two nums. would be made masc., because سَبْط [sing. of آبَاطَّا (Tsr)] is masc. (Aud, A); while the sp. would be made sing. (A), because it is the sp. of a comp. [num.] (Su). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that آبَاطَّا is a sp.; but that the mention of **عَمَّامَة** makes the predicament of feminization preponderate (Aud, A) in آبَاطَّا (Tsr), as the mention of **مُعْصِرَة** and **كَعْبَانٍ** makes it preponderate in
because a governs a nasab is qualified by plural of a nation. And Hf says that may be ep. of a nation, the qualified having been suppressed, and the ep. put into its place [149]; and that the num., when applied to a nasab, is made fem. because is i. q. divisions. But Fr holds that the sp. may be in the pl.; and the text appears to be evidence for him (Tsr). This sp. may not be separated [from the num.], being a poetic license (A). The sp. of a hundred and a thousand, of their du., and of the pl. of a hundred, is a gen. sing. (IH). when post. to and its cat., is not pluralized in the num., as above shown. But, if not post. to and its cat., it is pluralized; and that pl. is pre. to the sing., as hundreds of men. The sp. is put into the gen. because this is the o. f., as we mentioned in the case of such as [314]. And it is made sing. because they are emboldened to this by the fact that the sp. governed in the acc. is in the sing.; while the sing. is lighter than the pl., and the num. is sufficient indication of the plurality, the multitude and plurality being greater and more notorious in this scale than in the scale of the units, because [the pl. appropriate to] the scale of the units is the pl. of paucity [235, 315, 317], the predicament of which, according to them, is that
of the sing. in many things, such as their making its dim. according to its form [285], and developing another broken pl. from it [256]; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the sp. of مانة is (1) a [gen.] pl. (R, Aud, A), by assimilation of مانة to عشرة, since it is ten times ten (Sn), as in the reading of حمزة and Ks وليتوا في كهفهم ثلاث مانة سينين XVIII. 24. And they tarried in their cave three hundred years [below] (Aud, A), where Ubayy reads سنة (K): (2) an acc. sing., [anomalously (A),] as

إذا عاش الفتى مانتيني عامًا فقد كتب اللهداة و الفتاة

(R, Aud, A), by Rabî` Ibn Dabu` al-Fazârî, When the young man lives twr hundred years, pleasure and youth have gone (MN, AKB). And IK allows مانة درهماً the hundred dirhams and الألف ديناراً the thousand dinârs (A). IH says very happily "قلت سينين مانة سينين XVIII. 24. [above], with Tanwîn, which "is transmitted from others than حمزة and Ks [and "Ubayy], is a subst. [for قلت مانة (B)], not a sp., otherwise "two anomalies, putting the sp. of مانة into the pl., "and governing it in the acc., would ensue; so that it is "as though وليتوا سينين were said [151]. And أسباطًا in "VII. 160. [above] is similar, otherwise the anomaly
"of putting the sp. into the pl. would ensue. Zj says "that, if were governed in the acc. as a sp., it would "be necessary that they should have tarried nine hundred "years, because it is understood that the sp. of مئات is one "of a hundred, as رجل a hundred men, where is "one of the سفينه مئات; so that, if were a sp., it would be "one of the سفينه مئات; and, being at least three [234], "it would be as though three hundred times three years, "which are nine hundred years, were said. And this is "equally applicable to VII. 160., where, if were a sp., they would be thirty-six, according to his "opinion. This, however, which Zj mentions, is also an ob-

"jection to the reading of Hamza and Ks تلت مئات سفينه "with prefixion, سفينه being, according to them, nothing "but a sp., although it is not governed in the acc.; while "there is no doubt that the reading of the majority "is more regular, according to the GG, than the "reading of these two. But what Zj mentions does not "necessarily follow, because what he mentions is peculiar "to the case where the sp. is sing.; whereas, when it is a "pl., the intention in it is like the intention in the sp. "occurring as a pl. in تلت أقوام [314]. Moreover the o. f. "in the whole is the pl., the sing. being deviated to only "for a [special] cause, as before shown; so that, when the "sp. is used in the pl., it is used according to the o. f.;
"while what Zj says would necessarily follow only if "what is used in the pl. were used as the sing. is used, and "does not hold good when the pl. is used according to its "o. f. in what the num. is applied to." This is the end of IH's remarks. When you qualify the sing. sp., you may observe the form or sense [of the qualified] in [regulating the number of] the sp., as ٣٠ ﻣَأْﻟَمَهُ ﺟَرِّدة ﻢَرَكُفًا thirty witty men or مَأْﻟَمَهُ ﺟَرْدِيَّ ﻸُؤْرَدَ a hundred tall men or طَوْْٰرُدَ, whence فِهِّ ﻢُنْتَنَانِ إِلَّهٰ (78) (R). And, if the rest of the appos. be like the ep., then ٍاَسْبِاطَا فِهِّ ﻢُنْتَنَانِ إِلَّهٰ in the text may be a subst. for the elided sp. فِهِّ ﻢُنْتَنَانِ إِلَّهٰ [above], by observance of the sense (Sn). Fr allows سنينِ to be a sp. on the principle of فِهِّ ﻢُنْتَنَانِ إِلَّهٰ [above], where سُوْدَا which is a pl., occurs as [ep. of the sing. (AKB)] sp. ﺣَلْوَبَةٌ (AKB), because the ep. and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as يَا زِيدُ ﺍَ hmacَرْبُ O tall Zaid [49], while ﺍَ hmacَرْبُ would not be allowable [52] (IY). S and many of the GG dislike the sp. of the num., in any scale whatever, to be an ep. [317], as مَأْﻟَمَهُ ﺟَرِّدة and ﺗَأْدِهُ ﻛُسْرُ طَوْْٰرُدَ and مَأْﻟَمَهُ ﺟَرِّدة and ﺗَأْدِهُ ﻛُسْرُ طَوْْٰرُدَ, because what is intended from the sp. is unequivocal designation, which is non-existent in such eps. as these. But, if the ep. be peculiar to some genera, it is not dis-
liked, as "three learned men" and a hundred erudite men. This is like what we said on [148] (R).

§. 317. The sp. of [the num. from] 3 to 10 is mostly a broken pl. [315,316]. As for the sound pl., (1) if it be an ep. [316], it does not occur as a sp. of the num., according to S, except extraordinarily, not being said, nor, since the object of the sp. is particularization of the genus, while the eps. are deficient in this meaning, because most of them denote generality, for which reason you do not say in the broken pl., when an ep., (2) if it be not an ep., then, (a) if it be a proper name, it seldom occurs as a sp., because the pl. of the proper name must contain the [13]; while, the most important object of the sp. of the num. being explanation of the genus, not individuation, the sp. of the num. is mostly indet., even if it be a gen., for which reason the three Zaid and the three Zainab are rare: (b) if it be not a proper name, then, (a) if it have a broken pl., the sound is not used as a sp. in most cases, [233] not being said, but [238,239], because the sound is seldom used as a sp. of the num. in any other position than this; but...XII. 43. And seven green ears of corn
(1455)

[below] occurs, notwithstanding the existence of סנайл (b) if it have no broken pl., the sound is used as a sp., as XXIV. 57. [240,316] (R). The num. from 3 to 10 is pre. to the sound pl. [in three cases (A)], (1) when the broken pl. of the word is neglected, as סבון סמואל II. 27. Seven heavens and XII. 43. [316]: (2) when the pl. is in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, as רֵ֥שֵׁע סְנַבָל XII. 43. [above], which is in the vicinity of סִבְע בְּשֵׁר XII. 43. [316] (Aud, A): (3) when the other [pl.] is seldom used, as תְלֵת סעֲדָא תְלֵת סעֲדָא תְלֵת תְלֵת three Su'ads, which is allowable because תְלֵת סעֲדָא תְלֵת is rare; but תְלֵת סעֲדָא also is allowable. The sound pl. is preferable in these two last [cases]; and is necessary in the first, because the other [pl.] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, the vnum. is not pre. to the sound pl., except rarely, as תְלֵת אָחָדִין three Ahmads and תְלֵת רֶבֶנֶבָא three Zainabs (A), more often תְלֵת אָחָדִין and תְלֵת רֶבֶנֶבָא (Sn). But prefixon to the sound pl., when an ep., is weak, as תְלֵת מָלַחְיִין three righteous men, the best [construction] being apposition as an ep., and next the acc. as a d. s. (A). The sp. of 10 and what is below it [to 3 (IY)] ought to be a pl. of paucity [235,
315, 316], in order that it may correspond to the *num.* of paucity (M), because the exponent is according to the expounded (IV). If the numbered have only a *pl.* of paucity, or only a *pl.* of multitude, the *num.* is *pre.* to it, as *ثلَثُةٌ فِكَلَمُ three pens* [237, 242] and *أَرْبَعَةٌ رَجَالٌ four men* [235, 237]. If however, it have both *pls.*, the *num.* is mostly *pre.* to the *pl.* of paucity, in order that the numbered may correspond to the *num.* in paucity, as *ثلَثَةٌ أَجْبَالٌ three mountains* [237]. But *ثلَثَةٌ قُرْوَةٌ II. 228. [below] occurs, notwithstanding the existence of *أَتْرَآْ* [235]; though it is not regular. Mb indeed says that such as *ثلَثَةٌ كَلَبِ three dogs* is regularly allowable, as being renderable by *ثلَثَةٌ مِنْ كَلَبٍ;* but this is not well-known (R). The *num.* from 3 to 10 is *pre.* to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as *أَرْبَعَةٌ رَجَالٌ four men,* and *خمسةٌ كُرَامُ five dirhams;* (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since *أَتْرَآْ* is anomalous as *pl.* of *قرُوَة* with Fath [below]; and the second as in *ثلَثَةٌ شَسَاعٌ three shoe-latchets,* since *أشْعُاء* is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,
vid. that some mention 

as pl. of 

with Damm of the 

in which case it is not anomalous; and (2) that 

with Fath [above] has a regular formation of paucity, 

because is regular in 

with Fath of the 

and quiescence of the 

when sound in the 

as here. And the language of [R and] BD is that, if the 

of the sp. has a pl. of paucity not neglected, the sp. 

is mostly put in the pl. of paucity, as three 

mountains [237] and five mounds [238, 254]; 

but is sometimes put in the pl. of multitude, as in II. 223., notwithstanding the occurrence of [above] (Sn).

§. 318. When you go beyond 10, you put two words, 

(1) the unit, vid. nine and what is below it, which 

are all uninfl. upon Fath, except (a) and [below], these being infl. like the du.; and (b) [319]: 

ten [319], which is uninfl. upon Fath unrestrictedly (Aud). As for the last member [of the comp. num. (Sn)], the cause of its uninfl. 

[209,210] (Sn). And, as for the first, the cause of its uninfl. 

is the last member's standing towards it in the place of the 

of femininization, [or rather its own standing in the place of what precedes the of femininization (Sn),] in 

respect of inseparability from Fath. For that reason the
first member of اَبْنُ عَشَرَ [below] and اَبْنُ عُشْرَةَ is *infl.* [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the ن [290,308], and what precedes the ن is the seat of inflection, not of uninflectedness (A). Some say that the first member is *uninfl.* because it is like part of the word (Sn).

It is plain, from what we have mentioned [314], that you say أَحَدَ عُشْرٍ عَبْدًا *eleven male slaves* and اَبْنُ عَشَرَ رَجُلًا *twelve men*, with both [members of the comp.] in the masc.; and أَلْثَرَ عُشْرٍ عَبْدًا *thirteen male slaves*, with the first in the *fem.*, and the second in the *masc.*, and أَلْثَيِّمَ عُشْرٍ عَبْدًا *eleven female slaves* and اَبْنُ عَشَرَ جَارِيَةً *twelve girls*, with both in the *fem.*; and أَلْثَيِّمَ عُشْرٍ عَبْدًا *thirteen girls*, with the first in the *masc.*, [and the second in the *fem.*] (A). The KK allow the first member to be *pre.* to the last member of the *comp.*, [the first being then *infl.* according to the *ops.*, and the last always in the *gen.* (Sn),] as *These are fifteen* (A), whence *عَشْرَاءْ عِشرَةَ*(A) [below] (Sn); and approve of that when [the last member of (Sn)] the *comp.* is *pre.*, as in خَمْسَةَ عُشْرِينَ *thy fifteen* [below]. The *num.* is sometimes *pre.* to the owner of the numbered; and then dispenses with a *sp.*, as *عَشْرَاءْ عِشرَةَ*(A) [below]. These are Zaid’s *eleven* (A), because, when you say َعُشْرَاءْ عِشرَةَ*(A), you address him that knows the
twenty attributed to him, while you do not say لا عشري رضي عليه Zaid's twenty to any but those who know Zaid and his twenty (Dm). That is done with all the comp. nums., except ١٠٨٤ انش او عشر and similarly with the uncompounded, as ١٠٨٥ A Zaid's hundred (Sn). One says ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ thy thirteen: but not ١٠٩١ انش او عشر, because the ١٠٩٢ انش او عشر [above], being equivalent to the ١٠٩٣ of the ١٠٩٤, is not combined with prothesis [١٠٩٥]; nor ١٠٩٦, lest it be mistaken for the prefixion of ١٠٩٧ two without composition (A). And, if a comp. num. be pre., the uninfl. remains (IM) unaltered in both members, as ١٠٩٨ ١٠٩٩ Thy eleven are with Zaid's eleven, with Fath of both members. This is the most frequent method, because the uninfl. remains with the ١١٠٠ and ١١٠١, by common consent, and so therefore with prothesis [١١٠٢]. The second method is that the last member should be infl., the composition remaining, as in ١١٠٣ (A), though ١١٠٤ is diptote [١١٠٥], because of the presence of the two causes [١١٠٦], contrary to ١١٠٧, because it is not a proper name. (Sn). This method is transmitted by S from some of the Arabs, as ١١٠٨ [with Fath of the ١١٠٩ of the ١١٠٧ in both cases, and ١١١٠ of the ١١١١ in the first عشري, and Kasr of the ١١١٢ in the second (Sn)]; and is indi-
cated by IM's saying (A), But the last member is sometimes inflected (IM); and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their o.f. in inflection (A). This reason is not said to require inflection of the first member also, because the pre is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the pre aggregate, the inflection appears in it (Sn). In the Tashil, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the uninfl. is sometimes pre., as ِکَمْ رَجُلٌ عَنَدَانِ 何َوَيْبَهُ XI. 1. From a wise, knowing One [205] (A). But IUK remarks that it is said by some to be, according to S, a weak dial.; and that, since it is authorized as a dial., to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be pre. to the last, the uninfl. of both being removed, as ِما فَعَلْتِ خَمْسَةُ عَشَرَةِ What have thy fifteen done?, transmitted by Fr; though IM mentions in the Tashil that it is not to be copied, contrary to the opinion of Fr. "But ِتَمانِي عَشَرَةٌ", says IM in the Tashil, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as ِکُلِفٍ مِنْ عَنَاكِهِ وَشَقُوْثُهِ ِپَنَتْ نَبْاَتِ عَشَرَةٍ مِنْ جَمِيعَةٍ
above], i.e.: [He was overtaken, on account of his weariness and distress, with a girl of eighteen of his years (MN),] "is not allowable, by common consent". His assertion, however, of "common consent" requires consideration; for [others transmit that (MN)] the KK allow the first member to be pre. to the last member of the comp., unrestrictedly, [i.e., in poetry or elsewhere (MN), whether the aggregate be pre. or not (Sn),] as before noticed (A).

§. 319. The of عَشْرَة, [when compounded (R), in the fem. (IH,IA,A),] is pronounced with (1) Kasr by [the Banû (M)] Tamîm (M,IH,IM), as اِحْدَى عَشْرَة eleven (IV,A), and and تَسْعَ عَشْرَة twelve to تَسْعَ عَشْرَة nineteen (IV), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Hijâzis (M, R, Aud, A); which is the chastest dial. (R, A): (a) since they dislike the succession of four Fatḥas in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatḥa, the Tamîmis deviate from Fatḥ to Kasr of its medial; while the Hijâzis deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the nums., whence their saying وَأَحَدُ and اِحْدَى [322]; and and عَشْرَة, but عَشْرَة and عَشْرَة, but with Kasr of its initial
[234, 320]; and not كَلِّمَاتٍ، nor كَلِّمَاتٌ، except anomalously [316] (IY): (3) Fath (IY, R, A) by some (A), which is the o. f. (IY, A), and is read by A1A'mash in II. 57. [211] (IY), because the composition is accidental; but this is rare (R). In the masc., however, the ش is pronounced with Fath (A). The ع of عشِّر [in the masc., as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatḥa on the final of the unit (R), in what is virtually one أ (K on XII. 4.),] as فَلْتَنَّ عَشِّرَ (R, A) and فَلْتَنَّ عَشِّرَ (R), and so on (A), to فَلْتَنَّ عَشِّرَ (K); contrary to فَلْتَنَّ عَشِّرَ! 210] (R), lest two quiescents be combined (K): and so Abū Ja'far reads فَلْتَنَّ عَشِّرَ in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Ḥafṣ, reads إِنْنَا عَشَرَ شَهْرًا! IX. 36. [83], though it involves a combination of two quiescents (A). Dm says "If it be said 'How may the ف of the أ be made quiescent?', we say that, when the أ of فُرُو and فُرُو may be made quiescent after the أ and the أ [670], this is more fitting" (Sn). The أ [of أبّانِي (Aud, A) occurring in the num. of the fem. (Sn), when compounded (A) in أبّانِي عَشِّرَة (M, IH),] is (1) pronounced
with Fath (M, IH, Aud, A) by most of the Arabs (M), who treat like أربعة عشرُ تباني عشرة, because the cause [209] is one (IY): (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the comp. is heavy by reason of the composition (R), as the ي is necessarily (R) made quiescent in مَعَلِيُ كَرْب (IY, R, Sn), [215] (IY, R), and فَضْلُ بَدَا [208, 213] (R): (3) seldom (Aud), anomalously (IH), elided; while the ن is pronounced with Fath (IH, Aud, A), because of the composition (Sn), since the ي tolerates Fatha on account of its lightness, as in رَأَيْتُ النَّاقِصَي I saw the judge [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ي (R, Sn): and hence the saying [of AlA‘shā (KF)]

And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly the ي being elided according to the dial. of those who say طُوَلُ الأَيْدِ long in the hands (Jh, KF), as says the poet [Muṣarris Ibn Rib‘alAsadī (Jsh)]

فَطَرْتُ بِمَنْصُولِي فِي يَمِّلَايْ # دَوَامِي أَلَدِ يَقْلِبُ نَاسِحٌ السَّرِيّحا [below] (Jh) And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground (Jsh). But, after elision of the ي, Fath is better than Kasr of the ن, in order that they may agree
with its sisters, because, when compounded with 
they are pronounced with Fath of the finals (R). And
sometimes also, when ي is not compounded, its ن is
elided, its inflection being placed upon the ن, as in the
saying of the poet

لَهَا ثَنَائِي أَرْبَعَ حِسَانٌ ✡ وَأَرْبَعُ فَتْنَهَا نَسَانُ
[below] (R, A) She has four beautiful central incisors, 
two above, and two below, and four lateral incisors, 
two on the right, one above, and one below, and similarly 
on the left, so that her front-teeth are eight (AKB), and 
the tradition صَلِّى ثَنَائِي رَكَعَتِ ✡ [below] with Fath of the ن 
(R). That is like the reading of some

Wَلَّا لَمْ يَأْتَرُ إِلَّا مَنْشَأُ L.V. 24. And His are the ships with sails raised aloft, 
with [elision of the ي and (K, B)] Damm of the ر (A). 
But ه in the ه disapproves the elision of this ي (AKB). 
The correct method, [says he,] is to retain it, because the
ي in يَمَلَى is the ي of the defective, which is expressed 
in prothesis and in the acc., like the ي of قَافِلٍ [16].
And, as for AlA'shà's saying وَلَقدْ شَدَّتْ آلَحً [above], 
he elides the ي in it by poetic license, as it is elided 
from the det. defective in قَطَرَتْ يُمْنَصُلِي آلَحً [above], i.e.,
الدِّي; while, in cases of poetic license [below], one is
allowed to elide the يs from the finals of words, content-
ing oneself with the Kasra indicative of them, as in the 
saying of the رَجِي.
Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ی in poetry; and that Th cites لَهَا بَثْنَاءَةٌ أَلَّمُ [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H’s saying “in cases of poetic license” [above] is open to the objection that the elision occurs in the Kur, as اَلْيَلِ إذا يَسْرُ LXXXIX. 3.

And by the night when it goes away, and cannot therefore be reckoned a poetic license (CD): and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the Sahih of Muslim in the chapter of Eclipse, on the authority of Ibn ‘Abbás, who says صَلَّى رَسُولُ اللَّهِ صَلَّى الَّذِي عَلَى فَتَمَّ اسْتَغْفَرَهُ جَبِينَ كَسَفَتَ الْشَّمْسُ ثَانَانَ رَكَعَتَيْنَ فِي أَرْبَعَ سَجَدَاتِ The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations (AKB). And sometimes that is done with رَبَعُ رَكَاعَةِ shedding the lateral incisor tooth, جُواَّرُ ships [above], and their like (R).

§ 320. The num. to whose end the ں and ن are affixed, as ہِضْرُنَّ [above] twenty and [its cat., vid. (IY)]
thirty [and 40] forty to ninety, which are in the form of the pl. (IY), are of common gender, by predominance [of the side of the masc. (IY)], as in (M), by ‘Abd ArRahmān Ibn AlHakam (CD), She called me her brother after that there had been between us that matter which brother and sister do not do (AAz). It is a rule [of Arabic (D)] that, when the masc. and fem. are combined (D, IY), the predicament of (D) the masc. predominates (D, IY, BS) over the fem. (D, BS), as in AlFarazdak’s saying لَنَا فِيُّهَا الْحُرْم [247] (BS), because it is the o. f. [263] (D, IY), the fem. being a deriv. from it. This rule is universally observed except in two cases, (1) ضبْعَابِي two hyenas, when you mean a male and a female; for you form the du. from the fem., not the masc., in order to escape from the combination of augs.: (2) the cat. of the date [below] (D). They say that the fem. predominates over the masc. in two cases, (1) ضبْعَابِي as du. of ضبْعَان for the fem. and ضبْعَان for the masc.; for the Arabs do not say ضبْعَابِي [228]: (2) the date; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be
combined [in existence, as in the first ex., or in expression, as in the coming ex. (DM)]; and that the predicament of one should then be applied to the other: whereas night and day are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the fem. over the masc. in dating (DM)] is your saying: I wrote it after three nights and days (ML), meaning that some of the three were days, and some nights (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a num. specified by a masc. and a fem., both irrational, and separated from the num. by the word بَيْنُ اَنْسِ اَنْسَ (below) (ML). The num. specified by a masc. and a fem. together is (1) separated from them by the word بَيْنُ اَنْسِ اَنْسَ [or both combined (AKB)], in which case predominance is given to the masc., as I brought ten male and female slaves [below] and I saw fifteen she-
camels and he-camels; unless the two 

Līlāmah yūm and [314], in which case predominance is given to the fem., as 

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in which case predominance is given to the fem., as Such a one abode five days, whence II. 234. They shall compel themselves to wait four months and ten days [314]: (a) you make the fem. predominate only for that reason, and because of the separation, since, with separation, the sp. is, as it were, not mentioned: S says (R), ٌخُبْسَةُ عُشْرُ مِنَ بَيْنِ يَوْمٍ وَلِيْلَةٍ is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two sps.] by these two words, in which case, (a) if the num. be pre. to the numbered, predominance is given to the foremost, as ٌخُبْسَةُ عُشْرُ مِنَ بَيْنِ يَوْمٍ وَلِيْلَةٍ five male and femaleslaves and ٌعُبْدُ وَمُأَمَّرُ five females and male slaves, since the prefixion to it imports an excess of peculiarity [to it]; and so in the num. to which this pre. num. is coupled, as ٌعَمَّرَةُ رُجَالٍ وَأَمْرُاءُ
a hundred and three men and women and a thousand and three she-camels and he-camels: (b) if the numbered be in the acc. as a sp., then, (a) if the masc. sp. be rational, whether the fem. be rational or not, the masc. is regarded, as fifteen women and men and five and twenty she-camels and men, from respect for the masc. gender conjoined with reason; (b) if the masc. be not rational, the foremost is regarded, as thirteen he-camels and she-camels, fourteen houses and porches, and four and twenty days and nights. When the two sps. are as I journeyed fourteen days and nights, what is meant is fourteen days and fourteen nights, because with the nights are days equal to them in number: whereas [the sps. in] fifteen he-camels and she-camels are not like that; but the sense is that the aggregate number of male and female slaves is ten, some of the ten being male and some female slaves; and they may be equal, five male and five female, or unequal. The indet. post. to in such a case as this, i. e., in the position of division, is intended to denote genus; and the word is metaphorically adapted
The people are men and women means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is between two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عشرون and its cat., but that coupling is necessary, as خمسة عشرة and خمسة عشرون, perhaps because of the ambiguity in such as رأيت خمسة عشرة, which might mean I saw the five of, i.e., belonging to, twenty men (A). pronounced with Kasr, but by some of the Arabs with Fath, of the ب means from three to nine (Jh, R). IM says in the CK that I tarried some odd years and I have ten and odd men-servants and odd maid-servants, and twenty and odd books and volumes; and that means from ١٠٠٠ to ١٠٠٠٠ (A). Jh says (R), When you pass beyond عشرة, away goes; so that you do not say (Jh,
R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet: Faith is composed of sixty and odd parts, or in one version seventy and odd (Sn).

§. 321. The numbs., [when you enumerate them (IY),] are uninfl. upon quiescence, as one-two-three [159,647], because the meanings necessitating inflection [19] are wanting (M), since these numbs. do not occupy the place of ns., so as to be ags., obj., or ins.; but correspond to ejs., like and [187, 200]. That is confirmed by the saying three-four transmitted by S, where the s, though mobilized by the Fath’a of the Hamza in ڑ, is left in its state [as a s], not restored to the s, as an indication that it is constitutionally quiescent in the num. (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the finals (IY),] when simply enumerated (M), not coupled, nor occupying the place of ns., as [159]. The ڑ then has two dial. vars., ṣa with a ى after the ṭ [720, 723], like ṣa with a ى after the ṭ; and ṣa upon the measure of ى and ى: while ڑ [with the ṭ] prolonged or abbreviated [234] is transmitted. Thus [the names of]
these letters cease not to be uninfl., because they are ejs. corresponding to م [above], أ, and ا, until you make them occupy the place of ns., in which case you put them into the nom., gen., and acc., as you do with ns., saying أ أجل الجيم جيم. The initial of the word ج is ج, and أ أجل الصاد دال. The final of the word قا is د, and كتب جيهم حسنة. I wrote a beautiful ج: and similarly in coupling, because it is equivalent to dualization [228], as when you say "what is the spelling of Bakr?", and the answerer says ب باكف ر and a ل and a ر, inflecting them because he couples; whereas, if he does not couple, he makes them uninfl., saying باكف ر. Yazid Ibn Al Hakam [ath Thaâkafî al Başır, the celebrated poet (AKB),] says, satirizing the GG,

إذا أجتمعوا على ألف وباء ب دوا هاج بينهم جدال

[below] (IY) When they get together over an ل and a ب and a ر, a wrangle arises among them (AKB). The o.f. of ns. is inflection; and, whenever you find any of them uninfl., you must seek a cause for its uninflectedness, like what we have mentioned for the prons. [16], the vague ns. [171, 176], the verbal ns. [187], the mets. [216], and some of the advs. [201]. But, as for the ejs. and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-
tion in such as إذا أُجتَعْوا آله [123, 200] and [above] is caused by their being constructed, which is contrary to the o. j. (R on Inflection). If that be contested on the strength of the Fath of the م in أَلِيمَ عَلَيْهِ اللَّهُ لَا إِلَهَ إِلَّا هُُوَ [above].

III. 1. Alif-Lam-Mim. God, there is no god but He, the answer is that the م is orig. quiescent, being pronounced with Fath only because of the concurrence of two quiescents, the م and the ل of الله [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them أ, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fatha, which is lighter, as كَيْفَ [207] and آَيَنَ [206] are uninfl. upon Fath for this reason (D). When you make [the names of] these letters م., predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbreviated, and doubling the ̀ي of ̀ز in the dial. of those who do not put the ل [above]. For, when transferred to the cat. of م, they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and pluralized; and (c) represented by the ف, ع, and ل: (2) their ل may be decided not to be rad., because they are transferred to a cat. where that is necessary: (3) since among sing. م., into which inflection enters, there is no bil. م. whose
cond is a letter of prolongation and softness, therefore 
(a) you add to the \( \text{ا} \), \( \text{تا} \), and \( \text{كا} \) another \( \text{ا} \), in order that 
they may become tril.; and then you convert the [second] \( \text{ا} \) 
into Hamza, because of its quiescence and the quiescence of 
the first \( \text{ا} \), as in \( \text{كسا} \) and \( \text{كزاء} \) [683, 721, 723]; and (b) 
you add to the \( \text{ي} \) of \( \text{زٌي} \) another \( \text{ی} \), into which you incor-
porate the first, as you do in the case of \( \text{تٌ} \) when you 
transfer them to the cat. of \( \text{نٌ} \), as in \( \text{ليت شعري} \) [191, 
200], where the poet doubles the \( \text{ي} \), in \( \text{لٌ} \), when he treats it 
as a \( \text{n} \). by predicating of it [275, 306] (IY). When you 
say هذا واحد This is one and 
رأيت تلقية I saw three, then 
inflection [is necessary], as you say 
This is a \( \text{كٌن} \) 
and 
I wrote a 

§ 322. \text{وَاحِد} [313] is an act. part. from \text{وَحَدٌ}, aor. 
\text{يَحَدُ}, inf. n. \text{وَحَدٌ}, i. q. \text{إِنْفَرَدَ} was single [324]. 
Therefore \text{وَاحِد} means \text{ا} \text{الإنفراد \text{الواحيد}} \text{the} 
\text{single (number)}; and is used in [qualifying] the number-
ed [314], like the rest of the \text{nums., as in} \text{رجل واحد} a single 
man and \text{قوم واحيدون} a single people. The broken \text{pl.} 
is \( \text{أُحْدُان} \) [325. A] or \( \text{أَحْدَان} \) [247] from \( \text{شَابٌ} \) \text{youthful, the Hamza being a substitute for the} \( \text{ح} \), [below]. 
And the assimilate \text{ep.} is \( \text{جَحَدٌ} \) with \text{فتر} or \text{كرس} of the \( \text{ح} \), 
and \( \text{مٌجِدٌ} \) also. The \( \text{ح} \) is changed into Hamza, (1) in
where the change is regular, since the² pronounced with Damm may be changed into Hamza in the beginning, as ٌurity and ٌurity, for ٌurity and ٌurity [683]; or the middle, as ٌurity [243]: (2) in ٌurity, where it is anomalous, according to all: (3) in ٌurity, where the change of the, pronounced with Kasr in the beginning, as in ٌurity and ٌurity for ٌurity and ٌurity, is regular according to Mz, and anomalous according to others. When used in the *nums* between two decimal numbers, the forms ٌurity and ٌurity are preferred to ٌurity and ٌurity, for the sake of lightness. But sometimes, though rarely, ٌurity also occur, as ٌurity and ٌurity *eleven*, and ٌurity and ٌurity *twenty-one* (R). And sometimes, [though rarely (A),] ٌurity is said (R, A), according to the o.f. (A). When *pre.* ٌurity and ٌurity are regularly used otherwise than in the *nums* between two decimal numbers, as ٌurity and ٌurity *one of them*. When not *pre.*, ٌurity is not used except in the *nums* between two decimal numbers. But ٌurity is regularly used to denote *generality of beings having knowledge* after negation, prohibition, interrogation, or condition, as ٌurity [499]; and keeps to the sing. masc., as ٌurity *one* XXXIII. 32. *Ye are not like any others*
of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its pron., as إن أحدًا لا يقول ذلك Verily not any one says that. But does not occur in affirmation, when it is meant to denote generality; so that لقيت أحداً إلا زيدها I met any one but Zaid is not said, contrary to the opinion of Mb. And لامك also is used in the non-aff. to denote generality of rational beings; but is made fem., as مَا لقيت واحدًا منهم ولا واحدًا منهم I have not met one of them (masc.), nor one of them (fem.). F says that the Hamza of the احده used in the non-aff. to denote totality is rad., not a substitute for the ع where as in the aff., as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of unity in such as مَا جَاءَنِي احده [above], and therefore to hazard the conjecture that the Hamza is rad.; but you ought rather to say that, in every case, its Hamza is a substitute for the ع the sense of مَا ْجَاءَنِي أَحِدًٰ being One has not come to me: how then can any more have come? Sometimes, but rarely, احده is used in the aff., not in a num. between two decimal numbers, nor pre., but like احده, as CXII. 1. [160]. And sometimes in praising, and negating
[the existence of] a like, they say ُحَرُّ أَحْدٍ الْأَحْدَيْنِ and ُحَرُّ أَحْدٍ the pl. ُحَدِّيْنَ by assimilation to the pl. ُحَدِّيْنَ (288, 254). The meaning of ُحَدِّيْنَ is ُحَدِّيْنَ: He is a calamity that is one of the ones. The poet [AlMarrār Ibn Saʿīd alFakʾāsī (AKB)] says

They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the being abstractive [1], one of the calamities. Dm says in his Commentary on the Tashil ُحَدِّيْنَ, though ُحَدِّيْنَ is applied to the masc., because it means one of "the calamities, an expression applicable to the masc., "as ُحَدِّيْنَ: He is one of the calamities: and ُحَدِّيْنَ also means one of the calamities; but they give the pl. of the rational to what they deem great, "even though it be not rational. He, then, who says ُحَدِّيْنَ observes agreement with the form "of ُحَدِّيْنَ, and therefore makes both the words masc. ; "while he who says ُحَدِّيْنَ observes the sense, and therefore puts ُحَدِّيْنَ, prefixing it to the pl. of the fem. "And there is another dial. var. of ُحَدِّيْنَ, vid. [الْأَحْدَيْنِ with]
"Damm of the ḳ and Fath of the ẓ" (AKB). And some words [peculiar to negation (AKB)] are used like ُأُحْدَتْ عَرْبَيْبِ (R), as َمَا بَيْنَهَا عَرْبَيْبِ (1). There is not in it any one speaking plainly, i.e., says ISB, ۚمُعْرِبَ عَرْبَيْبِ, which they sometimes say in this sense; and so says the author of the KF (AKB): (2) دَارِي (R), a rel. n. from دَارِ a house (AKB): (3) دَارِي (R), a rel. n. from دَارِ a house (AKB): (4) دُورِي (R): (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a rel. n., by rule دَارِي, because دُورِ is pl. of دَارِ [310]: (b) Abū 'Amr adDūrī is so called not in relation to دُورِ pl. of دَارِ, but to a place in Al’Irāk called دُورِ: (c) some add دُورِ with Hamz of the ج, which, says Kl, is said by Lh to be a blunder; and the KF adds دَيْرِ (AKB): (5) طُورِ (R), a rel. n., said by ISB to be from طُرْ َرُهْ a moun·tain; and by Kl to be from طُرْ َرُهْ a dial. var. of طُرْ َرُهْ an omen, which is improbable, the correct opinion being the first: and like it is طُوْرَهْ with the addition of the ج and ح: this is transmitted from Lh by Kl, who says that it is without Hamza; but the author of the KF spells it َجِهْلِي (KF),]
with Damm of the ﺏ, Fath of the Hamza, which is the ٖ of the v., and Kasr of the ٰ, which is the ٢ of the v.: and the KF gives two other dial. vars., both mentioned by Kl, ٠, [like ٠, (Jh, KF),] with the Hamza put after the ٰ, and with Damm of the ﺏ and quiescence of the ٰ, the form to which Jh restricts himself; and ٠ with Damm of the ﺏ and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from ٠ aor. ٖ٠, like ٠ aor. ٖ٠, meaning went away in the earth, but transposed, its regular form being ٠, like ٠ [above]: while most of the MSS of the R have (AKB) ٠ (R), with the ٰ, which is authorised by ISgh (AKB): (7) ٠(ٰ) (R), cited in the Faṣiḥ by Th, whose Commentators say "with Fath of the Hamza, and Kasr of the ٰ" (AKB): (8) ٠(ٰ) (B), like ٠ أٰمَرٰ (KF), by addition of the ی to the foregoing (AKB): one says ٠ معانٰى أٰمَرٰ There is not in the house any one, or ٠ أٰمَرٰ by elision of the ی, i. e. أٰحَدٰ, as says Zuhair

A dwelling of Asma's in AlGhamrān, effaced like writing, wherein is not any one of its inhabitants (Jh): أَجْبَعُ أَكْتَعُ (R), which is said by ISB to be from أَجْبَعُ أَكْتَعُ (9).
(1480)

[139] (AKB) : (10) كَرَاب (R), with Fath of the ل and a double ر, being كَرَاب turning the soil over for tillage; but this word is not mentioned by ISk (AKB) : دُعْوَى (11) شَفَر (R), which, ISk says, is from I called (AKB) : (12) شَفَر, pronounced [with Fath, and (AKB)], sometimes with Damm of the ش (R), both transmitted by Kl from Lh: ISB says that ما يِها شَفَر means There are not in it few nor many from شَفَر meaning became few; while Sgh transmits from Fr شَفَر with Fath and the 6 (AKB) : but sometimes it does not accompany negation (R), i.e., occurs in affirmation (AKB) : دَيْبَي (13) دَيْبَي (R), with Damm of the د: Sgh says that it is said by Ks to be from I crept, meaning one that creeps; but ISB says that this is irregular, the regular form being دَيْبَي, because it is a rel. n. from دَيْبَي creeping (AKB) : (14) دَيْبَي (R), with Kasr of the د and of the double ب: ISB says that it is from دَيْبَي meaning decoration and adornment; but that some transmit it as دَيْبَي with the undotted ج, which is inexplicable, unless it be دَيْبَي from فَعَيل The man stooped his head: (15) وَبَأَر (R), which, ISB says, may mean possessor of camels' fur, i.e., owner of camels; or may mean dweller in a tent of camel's fur: but most of the MSS have (AKB) أَبَر (R), an act. part. from أَبَر ٱلْمُضْلَّةُ.
I fecundated the palm-tree; and in the Tashil also occurs, though Dm says that it is a mistranscription of the copyists, the correct form being رَابِرُ with the و, because آرتُ is used in affirmation (AKB): (16) رَابِرُ (R), says R, which is an cat. part. from أَبَّ آلَفَبِن. The gazelle bounded in its running: but there is no doubt that this word is mis-spelt by R, either for آرتُ with the ن, which is in the Tashil, and is transmitted by Kl from IAr, being, says Dm, the act. part. of آَرتُ found fault with him, i.e. مَن يَعِيبُ one that finds fault, that being the genus man; or for آَرتُ, which is transmitted by Kl from Lh, being derived, says the KF, from وَبِنَةُ hunger (AKB): (17) تَأَمُّرُ (R): ISB says that AZ transmits مَا بيَّهَا تَأَمُّرُ There is not in it any one, i.e. أَحَدٌ, with Hamza; and that مَا فِي الْرَّكْبَةِ تَأَمُّرُ There is not in the well anything also is said, meaning water: and so Kl transmits from AZ (AKB): (18) تَأَمُّرُ (R), with Damm of the ت, and with Hamza, as مَا بيَّهَا تَأَمُّرُ وَلَا تَأَمُّرُ, i.e. أَحَدٌ, transmitted by Kl from Lh: (19) تَأَمُّرُ without Hamza (AKB): (20) تَأَمُّرُ (R), with Damm of the ت and م: ISk says that مَا يَهَا تَأَمُّرُ تَأَمُّرُ in There is not in it any creature is a rel. n. from تَأَمُّرُ; and that مَا رَأى تَأَمُّرُ أَحَسَنَ مِنْهَا I have not seen any crea-
ture more beautiful than her is said of a fair woman, i. e., خَلْقًا: and his Commentator ISB says that تَمِيرُ is a rel. n. irregularly formed from تَمِيرُ, which is heart's blood: these four are from the crude-form تَمِيرُ (AKB): مَيَا (R), with Damm of the ن and with a double م the author of the KF says مَيَا This is not in it any one, i. e., لَحْنٌ; and K1 says that it is an irregular rel. n. from نَمْ a louse, meaning lousy: but this word is not found in the I,لāb [alManṭik of ISk (HKh)], though it is mentioned in the Tashīl. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. صَبَطٌ (22), which, ISB says, is an act. part. from صَبَرُ أَلْجُلُ The man whistled; نَفَّيْعُ صَمَّةٌ (23) with Fath of the س and ر, i. e., says ISB, a blower of a piece of wood having fire in it: صَرَابُ, which is صَيْبُ تَعَالُ لَمْبَيْنِ تَرْ (24), i. e., says ISB, a licker of a dog's platter, as though it meant There is not in it a dog, nor a wolf: نَتْحِرٌ (25) a snorter or snorer: نَأَيْحٌ (26) a barker i. e., says ISB, a dog: أَنْيَسُ (27), which, says ISB, is نَأَيْحٌ بِلَحْشِهِ from was familiar with the thing; but is not used except in denial, as دِيَةٌ لَسْتُ يَهَا أَنْيَسُ [88]: whereas the saying of AlHūṭā’ā
Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: 

There is not in it any caller, nor any answerer; but this is obviously not peculiar to negation: 

There is not in it any one, which, says ISB, are sometimes used otherwise than in negation, because the نقا al-nakū is the bleating of the goat, and the رهگ the grumbling of the camel [328]. And here are some other words from the Amāli of KL, i.e., says Jh, 

There is not in it any inhabitant of the دَرَة desert [302]: 

ما پ‌ها درَق (31) , i.e., says Jh, أَحَدُ عَلَيْن , i.e., says Jh, while اَحَدُ عَلَيْن is added by AUd on the authority of Fr, and اَحَدُ عَلَيْن by Lh: but مَهْسُن and علَيْن are not inseparable from negation, whereas مَهْسُن is not used in affirmation: (33) a looker from طَلَف (33) He looks with his eye, i.e., يَنْظُر (AKB).

§. 323. When the num. is intended to be det., then, 
(1) if it be single, i.e., neither pre. nor comp., the art. is prefixed to it, whether it be one, as العشرون رجلا the twenty men; or more, as الثلاثة والاربعون رجلا the forty-three men; (2) if it be pre., the art. is prefixed to the post,
the three dirhams, the hundred dirhams, the three hundred, and the four thousand; and, if it be pre. to the pre., then to the last post., as the three hundred thousand dirhams, and the three hundred thousand thousand dirhams: but sometimes the art is anomalously prefixed to the pre. and post. together, as the three garments [112,599], which [prefixion] is said by the KK to be regular: (3) if it be comp., the art. is prefixed to the first [member], as the eleven dirhams [210]; not to the sp., because it must be indet. [83]; nor to the second member of the comp., because that would be like the introduction of the p. into the middle of the word [210]: but the art. is sometimes, though with weak authority, prefixed to both members, as the eleven dirhams, which [prefixion], according to the KK and Akh, is regular; and sometimes, though inelegantly, to both members and the sp., as the eleven dirhams, which [prefixion], according to some of the KK, is regular (R).
§ 324. You say [of one out of a number (RI), with regard to numerical order (R),] the first, fem. التَّأَنَّى [RI]; the second, fem. التَّأَنَّى (M,RI); the third, fem. التَّأَنَّى (M); and so on (Jm), to the tenth, fem. التَّأَنَّى: and, [when you go beyond 10 (IIY, WIH,R),] التَّأَنَّى عَشْرْ the eleventh, fem. التَّأَنَّى عَشْرْ [210] (M,RI); the twelfth, fem. التَّأَنَّى عَشْرْ (M,RI); making the [of and التَّأَنَّى (RI)] quiescent (M,R); notwithstanding that they are compounded, as in [215] (R), or pronouncing it with Fath; التَّأَنَّى عَشْرْ the thirteenth [below] (M); and so on (WIH,Jm), to التَّسَعَ عَشْرْ the nineteenth [210'] (M,RI), fem. التَّسَعَ عَشْرْ (IH), keeping the two ns. uninfl. upon Fath, as in أَحَدّ العِشْرَون التَّسَعَ عَشْرْ [209,210,318] (M). As for the twentieth, التَّلِمْثِين التَّلِمْثِين the thirtieth, and so on, to the ninetieth, the hundredth, and the thousandth, the ordinals here are uniform with their cardinals, though التَّلِمْثِين التَّلِمْثِين are required by analogy. But in the coupled they say التَّلِمْثِين التَّلِمْثِين the twenty-third, the hundred and third, and the thousand and fourth (R). This section comprises the act.
part. derived from the nums. (IY). You form an act. part. from two, عشرة ten, and the intervening nums.; as you form one from قلق third, and رابع fourth, to عشرة tenth, as you say ضادر striking and قائم sitting [343] (Aud). But ال١٠٠٠ [357] is not an instance of that (IY). And, as for what is below two, i.e. (Aud),] واحد one [and واحد (Aud,Sn)], it is [not an ep., but a substantive (A)] constituted in that [formation] from the first (Aud,A). A here follows the Aud; but R says that واحد is an act. part. from إبة l. q. [322] (Sn). The predicament of this كحلا in respect of gender is the same as that of act. parts. [265]. You say in the fem. [above], الناذية, and the عشرة the thirteenth, where you make both ns. fem., as you make both masc. in عشرة [above], because it is a n. denoting a single masc., so that feminization in it would have no meaning, contrary to [the cardinal num. in] عشرة thirteen men [314], which denotes the جماعة the twenty-third (R,Jm).

§. 325. You may use this act. part., according to the sense that you mean, in seven ways:— (1) you may use
it singly, to import qualifiability by its sense unrestricted [by conjunction with ten (YS),] as third and fourth, whence the saying [of AnNābigha adh-Dhubyānī (MN)]

[I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the n.] qualified by it is nothing else than one of that specified number, as خَامِسَ خَمْسَةِ a fifth of five, i.e. one of a collection comprised in five; and in that case it must be pre. to its cardinal number, as a part must be pre. to its whole, whence IX. 40. [204] and لقد كَفَرَ الْأَنْبِيَّةُ قَالُوا إِنَّ اللّهَ ثَلَاثَةٌ V. 77. Assuredly they have disbelieved who have said "Verily God is one of three" (Aud): (a) the reason why it then does not govern the acc. is that it is not i. q. what governs, [like جَاعِلُ and مُصْبِرُ (Sn),] nor is derived from a v., [but from the num. (Sn)]; so that it must be pre., because the meaning is one of two and one of ten: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be pre. to the second, or, [when in the sense of the present or future (Sn),] may govern it in the acc., as in ضَأْرُبُ رَبِّيّ[343,345]
(Aud, A); so that they say تَلْتَ ظَلْعَةٍ (A): (c) IM asserts that this is allowable in تَلْتَ only (Aud): [for] some make a distinction, saying that تَلْتَ governs, but not تَلْتَ and the subsequent ordinals: and this opinion is adopted by IM in the Tashil, because, says he, the Arabs say تَلْتَ الرُّجُلِي فَأَنْتَ I have made the two men to be two, when the speaker is the second of the two; so that he who says تَلْتَ أَنْتَيَّي making two to be two in this sense is excusable, because it has a v.; but he who says تَلْتَ Aَنْتَيَّي is not excusable, because it has no v. (A), meaning that you do not say تَلْتَ آنْتَيَّي when you are the third (Sn): (3) you may use it together with what is below its cardinal number, to import a factitive [and transmutative (Fk)] sense, as هَذَا رَابِعُ تَلْتَهْ meaning This is a maker of three to be four (with himself), whence مَا يَكُونُ مِنْ نَحْوِ تَلْتَها إِلَّا هُوَ رَابِعُهُمْ ζ.ά. حَسْبُهُ إِلَّا هُوَ سَادِسُهُمْ LVIII. 8. There is not any privy communing of three but He maketh them to be four, nor of five but He maketh them to be six; and, in that case, it may be pre. or made to govern [the acc.], as both constructions are allowable with مُصَٰبِرٍ, جَاعِلٍ, and the like (Aud): (a) if in the sense of the past, it must be pre.; but, if in the sense of the
present or future, it may [be pre., as هُدَا رَأِبُ ْكَنْتَهُ, or (A)] be pronounced with Tanwin, and made to govern (A,Fk) the acc., on the condition [of support upon one of the things (Fk)] prescribed for the act. part. [346] (Fk, Sn), as [like هُدَا ضَارِبٌ ْزَيْدًا (Fk),] because it is really an act. part. (A,Fk), since you say كَنْتُتَلْئِنِ. I have made the two men to be three, when you join yourself to them, so that you [all] become three, and similarly رَبْعُ ْكَنْتَهُ I have made the three to become four, to عَشْرُ ْكَنْتَهُ I have made the nine to become ten, the ْكَنْتُ here being i. q. جَامِلٌ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a v., contrary to the جَامِل meant to denote one of what it is pre. to, which [ ْكَنْتُ (Sn)], having no government nor derivation from a v., must be pre., as before said: (b) the ep. then, [i. e., when i. q. جَامِل (Sn),] is not formed from the nums., but from رَبَعُ ثُلُثُ ْكَنْتَهُ, and عَشْرُ عَشْرَ ْكَنْتَهُ, upon the measure of ضَرِبُ ْكَنْتَهُ, inf. ns. of ْكَنْتَهُ, and عَشْرُ عَشْرَ ْكَنْتَهُ, upon the measure of ضَرِبُ the aors. of which are on the measure of ْضَرِبُ, except those whose ل is an ع, vid. سَبِعُ, رَبَعُ, and ْتَسْعَ, which are on the measure of ْيَمُ شَقُعَ aor. (A): (c) ْيَمُ شَقُعَ (A) is excepted from the rule loosely laid down by IHsh (Fk): [for ْيَمُ شَقُعَ (A) is not
used in this way (Aud,A); and therefore it may not be
pre. to, nor be made to govern, what is below it (Fk); so
that it is not said, nor is declared (Aud,A): this is
unequivocally declared by S (Fk); but it is allowed by
one Grammarian, [Ks (Fk),] who transmits it from the
Arabs (Aud,A,Fk); and is preferred by Dm, who im­
pugns the validity of the firs [opinion] with the argument
that there is nothing to prevent your saying زِيدُ نَاطِي
واجِدًا, i. e., Zaid is making one to become two (with
himself ) (Sn): (d) IM's language implies that the ep.
mentioned may be formed from the num. to which a
decimal number is coupled, to denote the two senses [last]
mentioned, [i. q. (Sn,) as بَعْضٌ هَذَا نَائِلُ ثَلَاثِةٌ وَعَشْرِينَ
This is one of twenty-three with prefixion; and [i. q.
] as جَاحِلٌ (Sn,) as رَابِعَةٌ كُلُّتا وَكَلِتَينَ
This is making twenty-three to be twenty-four with government, or
كَلِتَينَ وَكَلِتَينَ a maker of twenty-three to be twenty-four
with prefixion (A); but this is open to the objection that
the ep. denoting the second sense in A’s [last] two exs. is
not formed from the num. to which the decimal number
is coupled (Sn): (4) you may use it together with ten to
import qualifiability by its sense restricted by the ac­
companiment of ten, as حَادِيَّ عَشْرَ eleventh, fem. حَادِية
الجَزءُ الْخَمِسَ عَشْرَ عِشْمَةٌ [324], and similarly the rest, as
the fifteenth part and the sixteenth discourse (Aud): (a) when they form وَاحِدَةَ عَشْرَةَ and "وَاحِدَةَ" from وَاحِدَةَ، it is similarly transposed, putting the "وَاحِدَةَ" after the [i.e., the وَاحِدَةَ] so that it becomes حَادِيَةَ and حَادِيَةَ and حَادِيَةَ، the حَادِيَةَ of which is then converted into حَادِيَةَ، because [it is final, the s of feminization being virtually separate, and حَادِيَةَ] the preceding letter is pronounced with Kasr [685]; so that their measure is مَعَالِفَةَ and مَعَالِفَةَ: (b) as for the saying وَاحِدَةَ عَشْرَهُ eleventh transmitted by Ks, it is anomalous, serving to give notice of the obsolete o. f. : (c) IM says in the CK that this transposition is not practised in [and وَاحِدَةَ except with ten, or with twenty and its cat. (A): [for حَادِيَةَ is not used except with حَادِيَةَ except with عَشْرَةَ حَادِيَةَ عَشْرَةَ and its cat., as حَادِيَةَ and حَادِيَةَ ninetieth, fem حَادِيَةَ and حَادِيَةَ (IA): (5) you may use it with ten to import the sense of حَادِيَةَ آتِمَرِيَ above, vid. the number's being comprised in what is mentioned; and, in this case, you have three courses, (a) to put four words, which is the o. f., the first word being the ep., compounded with ten, and the third what the ep. is derived from, also compounded with ten; and to prefix the aggregate of the first
comp. to the aggregate of the second comp., as 


corresponds to the aggregate of the second comp., as 


tenth, i.e., one of thirteen: (b) to suppress from the first, contenting yourself with the in the second; and to inflect the first, because the composition is removed; and prefix it to the second comp., as 


tenth. (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the ops., and govern the second in the gen. by prothesis, as 


[as ]: (b) to inflect the first, and keep the second uninf. [as ]; but this alternative, though transmitted by Ks, Isk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be uninf. [as ] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two ns. were detached from two comps., contrary to the case when the first is inf. (b) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first comp., its first member.
remaining uninfl., [as تِلْثِمْ عَشَرّ]; or being infl. by some of the Arabs, [as تِلْثِمْ عَشَرّ] (6) you may use it with ten to import the sense of رَابِعُ تَلْثِمْ عَشَرّ [above], in which case also you put four words, but the third of them is below what the ep. is derived from, as رَابِعُ عَشَرْ تَلْثِمْ عَشَرّ a maker of thirteen to be fourteen [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the act. part. from the comp. to denote i. q. جَامِلٌ, because it has not been heard: but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud,A), you may [keep the two comps. entire, as above, or] suppress the ten from the first (Aud); [so that] you say هَذَا رَابِعُ عَشَرْ تَلْثِمْ عَشَرّ, [by prefixing the first comp. in its entirety to the second comp. in its entirety, and keeping the four words uninfl. upon Fath (Sn)]; or رَابِعُ تَلْثِمْ عَشَرّ (A), by suppressing the ten from the first comp., the ep. being then apparently infl. according to the ops. (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رَابِعُ عَشَرّ, ] because of the liability [of the ep. i. q مَصِيرٌ (Sn)] to confusion (Aud,A) with the ep. i. q. بَعْضٌ, this [explanation] being better than the say-
ing of the Tsr "because of the liability to confusion with what is not orig. two comps.,” since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second comp. must be in the position of a gen., [by prefixion of the first comp., or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow This is making eleven to be twelve and making twelve to be thirteen, with Tanwin, which conflicts with the story of common consent (A): (7) you may use it with عَشَرُونَ and its cat., in which case you put it first, and couple the decimal number to it with the، و [539] (Aud): (a) [IHsh following] IM means that عَشَرُونَ and its cat. are coupled to the act. part. in its two states, as the twenty-first, fem. the ninety-ninth, fem. to and that you may not suppress the، و, and compound [the ep. on the measure of فَاعِلٌ with عَشَرُونَ and its cat. (Sn)], saying as you say [324], because every deriv. is co-ordinated with its original, and with composition is allowable, but not [320]. They do not mention any n. derived from عَشَرُونَ
and its cat.: but some Lexicologists say made to be twenty [from عشرون], made to be thirty [from ثلاثون], and so on, to made to be ninety from [تسعون]; and the act. part. from this is متعسن and [so on, to] متعسن (A).

§ 325A. They say قلتم اللهم رَأَبٌداً وإحدًا The pilgrims arrived one by one and أَنْبِيَيْنِي أَنْبِيَيْنِي two and two three and three and أربعة أربعة four and four: but the correct phrase is [said by H to be] أَحَدٌ and أَحَدٌ and مُتَلَّثٌ and مَوْحَدٌ and رَبَاعٌ and مَثْنَى and مَثْنَى and مَرْيَعٌ [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the n. may be dispensed with (D). It is an error, however, to tax people with making a mistake in using رأبٌداً وإحدًا, etc., to indicate repetition, because this phrase is regular, frequent in their language, as says the poet

إذا شربنا أربعًا أربعًاometastyle

When we drink four cups of wine apiece, we have put on fur from inside; and, if it were not a common o. f., Aًحَدٌ would not be made to deviate from it, and the deviation in Aًحَدٌ would be constructive, which no one says. Some add رَحْدَانًا with Damm, citing in evidence the saying [of Kurait Ibn Unaif (T)]

193
Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T)]; but the truth is that it is pl. of راجع [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two ns. indicates; and therefore the Arabs abstain from saying هُمُ مُثلَّي هَذَا أَحَدُ of one, or هُمُ مُثلَّي of two, because of an excess of meaning in أُحَدُ أَحَدُ over one, and in هُمُ أَحَدُ over إنّيّ two. The text IV. 3. [180] is expounded as meaning Let every one of you marry what women please him, two each, or three each, or four each, the coupling of some of these nums. to others not being a coupling of union [539]; and similarly XXXV. 1. [18], i. e., some of them having two wings, and some three wings, and some four wings. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond عُشْارٌ رُبَّاعٌ, except to عُشْارٌ only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn ‘Abd AlMalik Ibn Marwān (AKB)]

(D) And they found thee not slow, so that thou didst increase above men in ten qualities each (AKB), where, however, some interpret حِبَيدَةُ praiseworthy
The use of these two measures has been heard in the case of one, two, three, four, as also, as instances thereof, some lines, which are attributed to forgery on his part.

(KhA relates that they make this formation in serial order to "ushur"; and cites, as instances thereof, some lines, which are attributed to forgery on his part,

\[
\text{وَمَسَى الْقُوْمُ إِلَى الْقُوْمِ} \quad \text{مَ أَحَدًا وَمَلَىٰ}
\]

\[
\text{وَلَنَائَانِ وَرُبَاعًا} \quad \text{وُسْدَاسَا وَسُبْعَاءُ}
\]

\[
\text{وَثَمَانَانِ فَأَصِبْنَا} \quad \text{وُتُسَعَا وَعُشَارًا}
\]

And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-t Tayyib [alMutanaabbi (W)] is blamed for his saying
§. 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ، or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ Written on the first night of such a month, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ, on the night of its new moon, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ at the time of the observation of its new moon, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ, or لَيْثْ نَيْلَةٍ لِّيَتْ بِهْ ٌ لَّيْثًا لِيْثُ, at the time of the appearance of its new moon (R,A), the 1 being...
1499

i. q. or ٍّ٨٧ ٍّ٨٧ لِيُنْتَصِفَهُ لِنْصِفٍ or [504] (Dm), as it is in لَيْلَةَ خَلْتٍ [below] (Sn); and [on the first day (R)] after a night that had passed (R, A), the لَيْلَةَ خَلْتٍ [504] (Sn): (a) [according to R.] the لَيْلَةَ خَلْتٍ is the one importing peculiarity [504], which is its original meaning: but the peculiarity here is of three kinds, the act being peculiar to the time, because occurring in it, as I wrote on the night of the new moon of such a month; or after it, as لَيْلَةَ خَلْتٍ after a night that had passed; or before it, as لَيْلَةَ بَقِيَتٍ before a night that remained [below]: and that is according to the context; for, without restriction, the peculiarity is because of the act's occurring in the time; but, with such a context as لَيْلَةَ خَلْتٍ, it is because of the act's occurring after the time; and, with such a context as لَيْلَةَ بَقِيَتٍ, it is because of the act's occurring before the time: (2) on the 2nd night, لَيْلَةَ خَلْتٍ مِنْ كَذَا on the second night of such a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring there-in, you may write what is written in days, vid., on the 2nd day (R),] لِلَّيْلَةِ خَلْتٍ [504] after two nights that had passed (R, A): (3) on the 3rd (R), لِلَّيْلَةِ خَلْتٍ after three
nights that had passed: (4–10) and so on, to لعش۸ لیال‌ حُلَونَ after ten nights that had passed (R,A): (a) لیال‌ حُلت is allowable, and so on, to لعشرُ لیال‌ حلت; but the first [construction] is better, in order that the ن, which is a pron. of the pl., may relate to the pl. [270](R): (11) then, [on the 11th (R),] لاحذی عشرة لیلة حلت after eleven nights that had passed (R,A): (12–14) and so on, to the 14th, when you write لآربع عشرة لیلة حلت after fourteen nights that had passed: (a) حَلَونَ is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] لینتصف من كذا in the middle of such a month (R,A) or لانتصاره لینتصفي [above] (A), which is better, [because shorter (R,Sn),] than بقیت or لخمس عشرة لیلة حلت (R,A), though they also are allowable (R): (16) then, [on the 16th (R),] لآربع عشرة بقیت before fourteen nights that remained (R,A); or بقیت, as we said: (a) some say بقیت after sixteen nights that had passed, dating by what is past, because of its certainty; while the first [idiom] is explained by regard for the smaller number (Dm): (17–19) and so on, to the 19th (A), when you say لاحذی
before eleven nights that remained (Sn): (20) then, [on the 20th (R),] which is better, as we mentioned, than بَقِيَتُ, though this also is allowable: (21—28) and so on, to the 28th, when you write لِلْيَلَّاتِ بَقِيَتًا before two nights that remained (R): (29) on the 29th (R,Dm), لِلْيَلَّةِ بَقِيَتًا [above] (R,A): (30) and, on the 30th (Dm), [i. e.] on the last night [of the complete month] (R), لَآخِرْ لِيلةٍ مَنَّةٌ on the last night of it (R,A), or at its end or لَسْلُطْهَا [below] (R,Sn), or on its last night or لِسْرَارِهِ (A), with Fath of the س and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] لَآخِرُ يَوْمٍ مَنْ كَذَا on the last day of such a month, or لَسْلُطْهَا or لَسْلُطْهَا [above] (R,A). When you write لَآخِرُ يَوْمٍ لَآخِرِ لِيلةٍ [above], we know that the month is complete (Dm). [As above shown,] the ل is sometimes replaced by the ن, and conversely (A).
CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [decl. n. (Sn)] whose letter of inflection is an inseparable ! [16] (A). The final of ns. like حُمْرَة and حَقْفا is not an !, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final ! is of two kinds, converted and aug., being never rad. in a decl. n. [300]. The converted is from a or ی, as حَقْفا and دع. and حَقْفا and دع. [229,300]; and sometimes from a Hamza, as اِیْدَی سَبَا or اِیْدَی سَبَا [214]. And the aug. is of three kinds, (1) for coordination, as اْرْطَی; (2) for feminization, as حُبْلَی; (3) for multiplication of the word, and amplification of its form, as حُبْلَی [272]. When one of these !s occurs at the end of the decl. n., the letter is named abbreviated (IY). And the prolonged is that [decl. n. (Sn)] whose letter of inflection is a Hamza preceded by an aug. ! [230] (A). The ! before the [final] Hamza is of two kinds, (1) converted from a [rad.] or ی, which is an ع; but this is rare, as ِمَا and شَک [278,304,683]: (2) aug., unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) rad., as [230,304]: (2) converted from (a) a rad., or ی,
as ṭaṣṣ and ṭā: (b) an *aug., (a) ى of co-ordination, as ṭā: ḥarā:; (b) ى of feminization, as ṭā [683] (IY). A’s definition excludes what ends in a Hamza after an ى substituted for a *rad., as ṭā [above], orig. ṭā, which is not named prolonged, as Ḍ distinctly declares, on account of the prolongation supervening in it, because its ى is orig. a, [683] (Sn). [Similarly] such as ṭā [321] and ṭā [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of decl. ns., since *vs., ps., and indecl. ns. are not called abbreviated or prolonged (IY, Jrb), even if they end in an ى, or in a Hamza preceded by an ى (Jrb). Only the decl. n. is conventionally named abbreviated or prolonged (R). As for their calling ṭā [174] abbreviated, and ṭā prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, Ḍ, Jrb), intended for distinction between the two dial. vars. of this word (R). The abbreviation and prolongation of ns. are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

§. 327. According to the GG, the unsound n. ending in ى is of three kinds [327—329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fath. This sort is regularly abbreviated. It may be exemplified by (1) the inf. n. of the intrans. جَيِّى نُعَلَ, as جَيّى was violently moved by love or grief, inf.
n. عَرَى, 331, loved, inf. n. عَرَى, 331, was blind, inf. n. عَرَى, 331, for their sound counterparts are فَرَح, was glad, inf. n. فَرَح, and فَرَح, exulted, inf. n. فَرَح[331]: (a) IU and others say that غَرِي بِغَرِي with prolongation, inf. n. of غَرِي was fond, occurs anomalously; and they cite

[by the Kuthayyir of 'Azza, When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَرِي بِغَرِي I made the two things consecutive, inf. n. غَرِي, like غَرِي I fought, inf. n. غَرِي [332] (Aud); and then cites the verse mentioned, with غَرِي incessantly (MN): (2) pl. of فعلهُ فَعَلُ pl. غَرِي, فَعَلُ a lie, pl. غَرِي, فَعَلُ a quarrel, pl. غَرِي, فَعَلُ; for their [sound] counterparts is فَعَلُ a water-skin, pl. فَعَلُ an image, pl. مَدْيَة, and مَدْيَة a butcher's knife, pl. مَدْيَة a pitfall, pl. زَبَّى, and زَبَّى a garment, pl. زَبَّى; for their [sound] counterparts are زَبَّى an argument, pl. زَبَّى a good work, pl. زَبَّى a pass. part. of what exceeds three [letters], as زَبَّى given and زَبَّى summoned; for their sound counterparts are زَبَّى honored and زَبَّى extracted [347]
(And). And similarly (5) when an ep., whether denoting superiority [351], as the uttermost; or anything else, like blind and blind by night: for their sound counterparts are the farthest and weak-eyed: (6) a pl. of fem. of [248], like pl. of [725] and pl. of [359, 725]; for their sound counterparts are the farthest and pl. of [18, 358] (A): contrary to such as [258, 272] and [248, 272], whose abbreviation is derived from hearsay (Dm): (7) a generic n. on the measure of, indicating collectivity by the absence, and unity by the accompaniment, of the s [254], like n. un. [329. A] and n. un. ; for their sound counterparts are n. un. and clay, n. un. (8) used as an inf. n. [333], or as a n. of time or place [361], like act or time or place of playing and act or time or place of running or working; for their sound counterparts are act or time or place of going [333] and act or time or place of pasturing or grazing: (9) used as an instrumental n. [366], like an instrument, or engine, for throwing or shooting and a bag in which a present is offered; for their sound counterparts are an awl and a spindle (A).
§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [aug.] [326]. This sort is regularly prolonged. It may be exemplified by (1) the inf. n. of انع ؤ, as أَعْطَى gave, inf. n. إِعْطَاءُ; or of a v. beginning with a conj. Hamza, as اِرْتَنَى considered, inf. n. اِرْتَنَى, and اِسْتَتْقَصَى went to extremes, inf. n. اِسْتَتْقَصَى: for their [sound] counterparts are أَكْرَمُ honored, inf. n. أَكْرَمُ; and أَكْتَسَبَ strove to earn [492], inf. n. أَكْتَسَبَ, and أَكْتَسَبَ strove to earn [492], inf. n. أَكْتَسَبَ, and أَكْتَسَبَ strove to earn [492], inf. n. أَكْتَسَبَ: (2) the sing. of دَّلِّا دَلِّ [246], as كَسَّاء a wrapper, pl. كَسَّاءَن, and دَّلِّي a cloak, pl. دَّلِّي; for their [sound] counterparts are حَبَّار a he-ass, pl. حَبَّارَة, and سَلاَح a weapon, pl. سَلاَحَة: (a) for this reason Akh says that أَفْقَهُ and أَفْقِيَةُ [Note on p. 398, l. 16] are post-classical, because رَحْي a mill or mill-stone and قَفَا back of the neck are abbreviated; and, as for the saying [of Murra Ibn Maḥkān atTamīmī (T)]

[In a rainy night of Jumādā̀ (one of the cold months), wherein the dog sees not the tent-rope on account of its darkness (T)], the sing. being رَحْي rain with abbreviation, it is a poetic license, [the pl. being كَأَنْدَٰت (Jh,T)]; or, it is said, كَأَنْدَٰت takes the pl. كَأَنْدَٰت, like جَمَالَ جَمَال [237, 256], and then كَأَنْدَٰت takes the pl. كَأَنْدَٰت; but this is impro-
bible, because نکد has not been heard as a pl. (Aud): while F says that the poet may have given نکد the pl., as فعال is [sometimes] given the pl. زمین, like فعال pl. اورس [237]; and then have affixed to it the sign of feminization, which is affixed to the pl. in such as فعال and جماله [237, 265]; so that it then becomes نکد: and Mb holds it to be pl. of نکد an assembly, not of نکد (D):

(3) an inf. n. of فعال when indicative of (a) a sound, as صراخ and دعا [322]; for their [sound] counterpart is "screaming" [331]: (b) an ailment, as ضعف diarrrhea [331]; for its [sound] counterparts are دوار giddiness and a cold in the head [331] (Aud). And similarly (4) فعال inf. n. of فعال [332], as والی was next to, inf. n. ولا, and عادی ran down in succession, inf. n. عاده: for their sound counterparts are ضارب exchanged blows, inf. n. ضرب and قاتل fought, inf. n. قتل: (5—7) the inf. n. on the measure of فعال [334], as تفعال running; and intensive eps. on the measure of فعال or مفعال [252, 269, 312], as عاده running hard or much and مطاطa giving much or often [343]; for their sound counterparts are تذکر remembering, خбар a baker [312], and مهدار [252, 269] (A).
§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay; and, if its penultimate be invariably an aug., its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by a youth, sing. of كَرَى سَنَةٍ [243] light, فَتْيَانَثْنَ air, and مِنْ جَهَّا: intelligence. And the prolonged known by hearsay is exemplified by ضَايْعَةٍ youthfulness, ضَنْبَةٍ nobility, ضَرْبَةٍ wealth, and جَدَالَةٍ a sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i.e., putting only the l (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the o. f., since the o. f. is abbreviation (A), as is proved by the fact that the l of the prolonged is only aug. [326], whereas the l of the abbreviated is sometimes rad.; and that augmentation is contrary to the o. f. (Sn) ; and hence the saying

لاَ بُدَّ مِنْ صَنْعَا وَأَنَّ طَالِلَ السَّفَرِ وَإِنْ تَعْقِلْ كَلَّ عَوْدٍ وَدُبْرٍ

[There is no escape from journeying to Saná, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)]; and the saying

فَهُمْ مِثلُ النَّاسِ الَّذِي يَعْفُونُهُ وَأَهِلُ الْوَنَّا مِنْ حَادِثٍ وَقَدِيمٍ
Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the أَفْعَلْ نَعْلَا; so that IM's saying "Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]" means "in general" (A). But [the opinion of (A)] Fr is refuted by the saying [of AlUkaihir alAsadi (AKB)]

She says, O old man, art thou not ashamed of thy drinking wine notwithstanding old age? Then said I, If thou hadst betaken thyself at early morning to cooled wine, yellow like the color of the sorrel horse, thou wouldst have come home at evening having that unsteadiness in thy two legs which would have been in them, and having thy thing, i. e., vulva [Note on p. 18, l. 9], appearing from the waist cloth (AKB); and by the saying [of AlA'sha (AKB)]

(A) And of the hard-running five-year-old horse, and every long-legged mare, whose crest the two hands of the tall man do not reach (Sn), coupled
to أَلْوَاهُ أَلْحَم (AKB). And the converse, [vid. prolongation of the abbreviated, by poetic license (A)], occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

سَيْغَنِينِي أَلْذِي أَغْنَانَ عَنِّي # فلا تَفْرَ يَلْدُومُ وَلَا غَنَّانِهِ # [below] (IA) O my wonder at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas! (J), orig. اللَّهَا (MN, pl. cf لِهَا (MN, J), like حصى pl. cf حصَى [254,327] (J); and laying hold of the saying

سَيْغَنِينِي أَلْذِي أَغْنَانَ عَنِّي # فلا تَفْرَ يَلْدُومُ وَلَا غَنَّانِهِ # [below] (Aud) He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of مَقْلَى a frying-pan, saying مَقْلَة, because مُفْتَح a key exists; but disallows prolongation of مَقْلَى a freedman, because مَفْعَال does not exist: and similarly he prolongs لَحْى beards [288], saying جِبَال because جِبَال mountains [256] exists; but disallows prolongation in لَحْى [238, Note on p. 908, ii.
15-17], because َفاَلكُ is not found among the formations of the ِجَلْسَة, except extraordinarily [253,255,257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding ْغَلَطَتُ in the [last] verse to be inf. n. of ْغَلَطَتْ below], not of ْغَلَطَتْ ْيَوَضَعَتْ I was independent, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of AlʿAjżaj, the Rajiz (MN),]

[And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)]; and ِسُجْفِنيَّ ِنَعْمَتُ ِعَالِمَ ِبَعْضُ ِعَالِمَ ِبَعْضٍ

[above], where ْغَلَطَتْ is not from ْغَلَطَتْ meaning ِيَوَضَعَتْ ِبَعْضُ ِعَالِمَ ِبَعْضٍ with Fath meaning ِبَعْضُ ِعَالِمَ ِبَعْضٍ, because it is contrasted with ْفَقْرُ ِبَعْضُ ِعَالِمَ ِبَعْضٍ meaning ِبَعْضُ ِعَالِمَ ِبَعْضٍ; and ِيَا ْلُكَ مِنْ ِعَالِمَ ِبَعْضٍ [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs ِلَبَثَاءَ ِبَعْضُ ِعَالِمَ ِبَعْضٍ by poetic license, notwithstanding that the prolongation makes it unprecedented [as a pl. formation], since there is no َفاَلكُ with Fath among ِجَلْسَة [253] (Sn,J). And among those who agree with [the majority of ] the KK as to the allowability of that are IW and ِعَالِمَ ِبَعْضٍ (A).
§ 330. Z means, by his saying "connected with vs.", that these ns. are attached to vs. in respect of their derivation, and of their containing the letters of the v.; so that between them and vs. there exist an attachment and a connection in respect of form, since they take after one o. f.: and he does not mean that they are derived from vs. (IY).

They are eight ns., (1) the inf. n. [331], (2) the act. part. [343], (3) the pass. part. [347], (4) the assimilate ep. [348], (5) the n. of superiority [351], (6—7) the two ns. of time and place [361], (8) the instrumental n. [366] (M).
THE INFINITIVE NOUN.

§ 331. The inf. n. is the n. indicative of accident [402] (IH, IA, Sh, Fk), and conformable to the v. (IH, Sh, Fk), as كرامه striking and كرامه honoring (Sh). The accident is (1) subsisting in an ag., as فرح زيد Zaid was glad, inf. n. فرح gladness [327]: (2) proceeding from him, (a) really, as قعد he sat, inf. n. قعد sitting; (b) tropically, as مرض he ailed, inf. n. مرض ailing: (3) falling upon an obj., like the inf. n. of the pass. v., as فرح being conceited and فرح being possessed by a devil. (YS, MAd). Conformability in their language is used in various ways: one says “This inf. n. is conformable to this v.,” i. e., is its origin, and the source of its derivation, as the inf. n. في أناني I praised fervently is said to be conformable to its v., but not the inf. n. in LXXIII. 8. [40,332]; and one says “The act. part. is conformable to the aor. [343],” i. e., is commensurable with it in vowels and quiescences (R). What is meant by the inf. n.’s conformability to the v. is that it should occur, after the derivation of the v. from it, as corrob. of the v., or as explanatory of its mode or number [39]; so that ns. from which the v. is not derived, like قادر
omnipotence and عَلَيْهَا omnipotence, and like دَيْنِلَّةُ and رَيْحَةُ, are not inf. ns., although the two last are unrestricted objs. (Jm, YS). So in the Jm: but the conformability to the v. may mean inclusion of the whole of its letters (YS); and by "conformable to the v." I intend to exclude the quasi-inf. n. [342. A], which, though a n. indicative of accident, is not conformable to the v., as أعْلَيْتُ غَطَاةُ I gave liberally, since what is conformable to the v. is only إِعْلَيْتُ, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions; and, if IH [and his followers, IHsh and Fk,] had said "the n. that is indicative of accident, and that the v. is derived from", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the inf. n. is original, the v. and qual. being derived from it [Note on p. 30, l. 14]; while the KK hold that the v. is original, the inf. n. [and similarly the qual. (MKh)] being derived from it; and some hold that the inf. n. is original, the v. being derived from it, and the qual. derived from the v.; and ITlh holds that the inf. n. and the v. are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every deriv. implies the original and an addition; while the v. and the qual., in relation to the
inf. n., are like that, because each of them indicates the inf. n. and an addition, the v. indicating the inf. n. and time \[402\], and the qual. indicating the inf. n. and the ag. \[142\] (IA). The \[BB\] say that the \((R)\) inf. n. is named \\
inf. n. (M on §. 39, R) as being the place of the v.'s proceeding \((R)\), because the v. proceeds, \([i. e., is derived (IY),]\) from it \((M)\). But the KK say that \\
inf. n. is i. q. the inf. n., as in \\
I sat beautifully, i. e. \\
\[333\] ; and that the inf. n. here is i. q., the act. part., meaning proceeding from the v., like \\
I.\(\) [143]. And the KK adduce, as evidence of the v.'s originality, its government of the inf. n., as \\
the op. being before the reg.: but this is a mistake, because the op. is before the reg. in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the inf. n. is anterior to that of the v. \((R)\). And S names the \\
inf. n. and \\
(M, R), because it is the accident of the ag. \((IY)\); and \([sometimes (M)]\) \\
\(M, R\), as being the action of the ag. \((IY)\). Its form is dependent upon hearsay in the \([unaugmented (Jm)]\) tril. \((III)\) v.\[482\] (WIH). The formations of the inf. n. in the unaugmented tril. are many \((M, SH)\) and various \((M)\), the [prevalent \((R)\)] formations [mentioned by S \((M)\)] amount-
ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) فعل (7), فعله (6), فعلته (5), فعل (4), فعل (3), فعل (2), فعلان (12), فعلان (11), فعلان (10), فعل (9), فعل (8), فعلان (13), فعل (17), فعل (16), فعل (15), فعل (14), فعلة (19), فعلة (20), فعلة (21), فعل (22), فعلة (23), فعلة (24), فعلة (25), فعلة (26), فعل (27), فعلة (28), فعلة (29), فعلة (30), فعلة (31), فعلة (32), فعلة (33), فعلة (M), as (34) بتل Killing, (2) profligacy, (3) occupancy, (4) having mercy [336], (5) seeking [336], (6) being turbid, dingy [below], (7) praying, (8) ذكرى (248, 272), (9) نشرى (272), (10) ليين [below], (11) كسرمان, (12) refusing, (13) طلب [below], (14) seeking, demanding [below], (15) strangling, (16) صغر (below), (17) being small, young, (18) guiding [below], (19) سرية [below], (20) going away [below], (21) being in heat, (22) asking, (23) سوال [below], (24) دارية [M], (25) بغاية [below], (26) دخول [below], (27) accepting [below], (28) جيُف (SH), (29) صهوبة [below], (30) being reddish [below],
entering, (31) endeav-
ouring, (33) praising [333] (M, SH), disliking [256] (SH). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) سِرُّ, being lord; (36) جَبَرُت, being haughty [385, 678]; (37) تُفَعَّل, as ability to repel foes [372]; (32) كِئِلَة, as being, orig. شِبَبْ, becoming [below] and فُعَلْيَة, as being, orig. تَهْلِكْة, becoming adolescent and فَاعْلَة, as being adolescent and فُسِّحْة, as being disinclining; (42) ضَرْر, harm, affliction; (43) مِلْعَة, as تُفَعَّل, as displeasing, orig. مَسَاكِيَة, but transposed, [because they dislike the, with the Hamza (Jh)]; (45-
and فُعَلْيَة, as غَلْبَة (Jh)) and and others besides (R). The poet says أَحَدَاهَا السَّكَاحَا آخَرَ [499] (IY). The [prevalent (R,A), regular (Aud),] inf. n. of [what indicates (Aud, A)] craft [or office (Aud, A) or the like (SH), of whatever conjug. it be (R),] is فَعَالَة (SH, Aud, A), as كَتَب wrote, inf. n. كِتَابَة art of writing [below] (SH), like خِيَاصَة trading (R, Aud, A), إِمَارة office of commander (R, A), صِيَافَة
art of casting in a mould, ُحيَّةُ art of weaving (R), whence ُسَفْرَةُ mediated between them, inf. n. ُسِفَارَةُ office of mediator, ambassador (Aud, A). IU mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with Fath in some cases, as ُرَفْضُ profession of agent or advocate, ُرَفْضُ business of broker, and ُرَفْضُ office of governor [below]. The inf. n. prevalent in taking fright and running off, and in being excited, and the like, is ُنَعْمَ, ُنَعْمَ fleeing, ُشَمَاسُ refusing to be ridden, ُنِّكَاحُ lying with a woman, ُضَرَّابُ covering, ُرِدَأَ being in heat, and ُتَبْحَاحُ being refractory (R), like ُجِمَاحُ [below], says AMYd (Jh); while ُجِرَانُ stopping short in a gallop is like ُشَمَاسُ [above] and ُجِرَانُ [below], all being combined in refusal of what is desired.

And ُنَعْمَ (1) occurs in sounds also, but less often than ُعَيْبَ [below], as ُزَمْارُ crying of the she-ostrich and ُعَرَارُ crying of the he-ostrich: (2) is regular in non-inf. ns. denoting the time of the accident's drawing near, as ُقَطَافُ season for gathering the crop of grapes, ُرَنْعُ season for cutting off the fruit of palm-trees, ُجِدَانُ season for reaping, and ُرَنْعُ season for carrying the corn when reaped; while ُنَعْمَ shares with it, [as
though ġawāl and fū‘al were universally used in all that contains the sense of *time of the act*, thus resembling 
রাখনঃ and রাখনঃ *time or season* in alternating one with the other: (a) the inf. *n.* of all such is *fū‘al*, like and 
cutting off the fruit of palm-trees and *qatfa* gathering the *crop of grapes* (Jh): (3) is prevalent in *brands* also, as 
and a *brand on the neck*, جَنَابُ on the side, and 
k़शाह on the flank. The inf. *n.* prevalent in *ailments*, 
of any conjug. other than سُعالَ فَعْلَ [below], is سُعالَ فَعْلَ, as سُعالَ فَعْلَ 
coughing [below], دُوَّارُ عَطَاس, and سُدَاعُ عَطَاس, [328] sneezing, and 
headache; while سُعالَ shares with it in the word سُعالَ 
murrain, because Damm before the ج. is deemed heavy. 
And the inf. *n.* prevalent in *sounds* also is سُعالَ فَعْلَ, as 
screaming [below], عُوَائِنَ بَقَامِ and عُوَائِنَ فَعْلَ; while سُعالَ shares with 
it in عَوْاتُ call for help; and سُعالَ فَعْلَ often occurs, as 
ضَجَّي سُعالَ, شَعْيَ نَعَمَ 
screaming, نَعَمَ groaning, and نَعَمَ [below]. And, in non-
infl. *ns.*, سُعالَ occurs i. q. the *pass. part.*, as دُقَانَ chips, 
حُطَامَ fragments, فُنَاتَ broken bits, and كُنَاتَ crumbs; and 
فَعْلَ denotes a *small quantity severed from a large*, as 
قَرَاصَة parings, قَرَاصَة cuttings, clippings, فَاقاَة choice part, 
and بُغَايَة a stray beast sought for. The regular, uni-
versal inf. *n.* of *shifting about* and *violent motion* is 
فَعْلَنَ, as نَزَانَ leaping [below], فَرَانَ bounding,
quivering, and trotting; and sometimes occurs in this sense, as لَهَابُ "leaping and قُبُصُ prancing. But شَطَّانْ hating is anomalous, because it is not a commotion. The most prevalent inf. n. in colors is فُعَّلة، as شَهْهَة grayness [below] and كَذَرّة dinginess [above], even if they be from فَعْلَ, and some of them are on the measure of صَدًا dark sorrel and عِيْس pale yellow; while كِسْحَة [above] and كَذَرّة dinginess also occur; and, says S, they say وَسَأَلُ whiteness and سَوَأَلُ blackness by assimilation to صَباَح morning and مَسَاء evening, because these are colors like those. But, as for the occurrence of defects [below] on the measure of فُعَّلة, like أَدْرَة scrotal hernia and نَفْعَة inflation of the belly, it is rare. فُعَّلة and فُعَّلة often denote the position of the act in the limbs, as قَطْعَة and قَطْعَة position of amputation, and similarly جَدْمَة and جَدْمَة صُلْعَة and صُلْعَة bald patch, and نُزْعَة and نُزْعَة bald place on the side of the forehead. And فُعَّلة denotes the superfluity also, as تَلْفَة and فُعَّلة foreskin, prepuce. The inf. n. prevalent in ailments of the conj. of فَعَّلة [above] is فَعَّلَ, as َرَفْرَفُ being swollen, مَرْدُ falling sick, and َرَفُجُ feeling pain (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] inf. n. of the trans. (SH,IM) tril. (IM) v.
(IA,Sn), of whichever conjug. it be (R), نَعِلٍ or نَعَلَ [482] (SH, Aud, A), whether sound, unsound in the ف or ع or ع, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is ضَرَبٌ (SH,IM), as ضَرَبَ (SH, IA, Aud, A), like رُّد repelled, inf. n. ضَرَبَ (IM), and اْكَلَ ate, inf. n. اْكَلَ (Aud, A); and as جَهَّل was ignorant of, inf. n. جَهَّل (SH), جَبَّد praised, inf. n. جَبَّد (R), أَمَنَ was safe from, inf. n. أَمَنَ (Aud, A), شَرَب drank, inf. n. شَرَب, and لَفَّمَ gobbled, inf. n. لَفَّمَ (A).

That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by "regular" here is that, when a v. occurs, and you do not know how they pronounce its inf. n., you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that نَعِل may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham' from one authority that you do not attain to knowledge of the inf. ns. of tril. vs. except by hearsay; so that you do not form نَعِل by analogy; even if nothing have been heard (Sn). IM prescribes in the Tashil, as the condition of نَعِل's being regular in the inf. n. of نَعِل, that it should import action with the mouth, as in the two last exs. whereas S and Akh do
not prescribe that; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] inf. n. of the intrans. 

[whether sound, unsound, or re-duplicated (A),] is 

as 

[1M: 

does] here (A). The 

normal (1M), 

regular (IA, Aud, A) 

inf. n. of the intrans. 

His hand, or arm, withered (IA,A), orig. 

like [327] (IM), inf. n. of 

tawny, inf. n. 

His hand, or arm, withered (IA,A), orig. 

like [327] (IM), inf. n. of 

tawny, inf. n. 

brown, inf. n. 

gray, inf. n. 

purple or violet, inf. n. 

which is a color between blue and red; and, according to IHsh in the Aud (A), unless it indicate a craft, [of which he gives no ex. (A),] or an office, in which case its regular inf. n. is [said by him to be (A)] as 

was governor over them, inf. n. 

[above] (Aud, A): but what he says requires consideration, because that [regular inf. n. 

in the case of what indicates a craft or an office (Sn),] is known only in [the trans. or intrans. (Sn)] as 

sewed, inf. n. 

was overseer over them, inf. n. 

office of
overseer (Su); and, as for inf. n. ولاية, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] inf. n. of the intrans. فعلُ, as قُرِع, رَكَع, and entered [336], inf. n. دَخَل (R), whether it be sound or unsound (A), as نَعَد sat, [inf. n. قُرِعُ (IA, Aud, A),] and went in the early morning, [inf. n. دَخُول (IA, A),] so long as it does not require [its inf. n. to be (IA)] فَعَلَ or فَعَلُان or فَعَلَان or فَعَلَان (IM) or فَعَلَان or فَعَلَان (Aud,A). Fr [above] says “When a فَعَل, whose inf. n. has not been heard, comes to you, then make it فَعَل for AlHijaz”, [whether it be trans. or intrans. (R),] “and فَعَلُ for Najd” (SH), whether it be intrans. or trans.: but the well-known opinion is that the inf. n. of the trans. [tril.] is فَعَل, unrestrictedly, [i. e., whether the v. be فَعَل or فَعَل]; and that the inf. n. of the intrans. is فَعَل from فَعَل [above], فَعَل from فَعَل, and فَعَل from فَعَل [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فَعَال belongs [regularly (Aud,A)] to what indicates refusal, like اِلَِّي refused (IM), inf. n. نَفَر, إِلَِّي shied away, inf. n. نَفَر (IA,Aud,A), took fright, and ran off, inf. n. شَرَأ [above] (IA,A), جَمِح was restive, refractory, inf. n. جَمِح [above], and اِلَّي ran away, inf. n.
belongs [regularly (Aud)] to what requires violent motion (IM), as "went round about, inf. n. (IA, Aud, A), (A), circumambulated, inf. n. (IA, Aud, A), The pot boiled, inf. n. (Aud, A), and leaped, inf. n. (IA), F' a l u n (Aud, A), and belongs [regularly (Aud)] to [what indicates (IA, Aud, A)] (1) ailment (IM), as His belly moved, inf. n. [328] (IA, Aud, A), (IA) [regularly (Aud)] comprises (1) journeying (IM), as departed, inf. n. (IA, Aud, A); (2) sound, as (IM), inf. n. (IA, Aud, A), (A), barked, inf. n. (A), and howled, inf. n. (Aud, A). In what indicates sound (Sn), sometimes and are combined (R, A), as The raven croaked, inf. ns. [above] and screamed, inf. ns. [below] (Sn),] the herdsman called out, inf. ns. and the pot made a noise in boiling, inf.
The horse neighed, inf. n. صْهِيلٍ [above], and The sparrow-hawk cried, inf. n. صُحْحَةُ الْقُورْسَةَ [above], and sometimes فعلُ stands alone, as The gazelle uttered a plaintive cry, inf. n. صبَاحٌ, and ضَبْحَةُ التَّعْلِبَ The fox barked, inf. n. صبَاحٍ; as the first stands alone in journeying, and the second in ailments (A). [And فعَالَةُ is described above.] The inf. n. of نَعْلَ, [which is always intrans. (R,IA),] is [regularly (Aud, A)] (1) فعَالَةُ [above] (SH, IM), which is [most (R)] prevalent (SH), as زَيدُ جُرْلُ Zaid was endowed with good judgment (IM), inf. n. جَرَالَةٌ (IA, A), like كَرِمٍ was generous, inf. n. كَرَامَةٌ[below] (SH), فَصْحُ was eloquent, inf. n. فَصْحَاةٌ نَصَاحَةٌ (IA, Aud, A), like كَرِمٍ was bulky, inf. n. كَرَامَةٌ صَحَرٌ was genuine, inf. n. صَحَارَةٌ (Aud), and طَرُفُ was smart, witty, inf. n. طَرَافُةٌ عَدْبُ was sweet, inf. n. عَدْبَةٌ مُّلْحَةٌ (IA,Aud,A), and مُّلْحَةٌ was salt, inf. n. مُّلَحَةٌ. فعَالَةُ is more prevalent than any other [measure] in the inf. n. of نَعْلَ: but some say that the most prevalent [measures] are three, (1) فعَالٌ جَمَالُ, like جَمَالُ being comely; (2) كَرَايْمَةٌ فعَالَةٌ [above]; (3) حُسَنٌ نَعْلُ, like حُسْنٌ [below].
What is before mentioned is the established rule in the inf. n. of the tril. v. (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the cat. of transmission [from the Arabs (Sn)], like displeasure, anger, pleasure, satisfaction (IM), desire (Aud), grief (A), and niggardliness (Aud, A), in the intrans. فعل (Aud), where the regular inf. n. is فعل (A); and denial, seeking (Aud, A) and thanking (IA, Aud), and riding (A), in the trans. فعل [and فعل] (Aud), where the regular inf. n. is فعل (A); and dying, succeeding, prospering (Aud, A), walking (A), deciding, being elderly [above], creating discord, and going away, in the intrans. فعل (Aud), where the regular inf. n. is فعل (A); and beauty [below], ugliness (Aud, A), greatness (IA), and being big, old (A), in the فعل (Aud), where the regular inf. n. is فعل or فعلة (A). But Zj and IU mention that, like حسن, is a regular inf. n. of فعل, [like حسن (A)], which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the inf. n. of فعل is often [on the measure of عظم or فعل (Jrb)], like عظم [above] and being generous (SH). They say that (R) there
is no inf. n. on the measure of فَعَلُ [above] and سَّرَى journeying by night (IY,R): and, because of their rarity among inf. ns., the Banū Asad make them fem., imagining them to be pl. of هُدْيَةُ سَرِيّةٍ فَعَلُ, though these have not been heard, because فَعَلُ as pl. of فَعَلْ is frequent [238]. As for تَقَى fear of God, Zj says that it is فَعَلُ, the ب being a substitute for the ج , as in [689]; while Mb says that its measure is تَقَى فَعَلُ, the ب being elided, as in the v. , where تَقَى تَقَى , aor. يَقَى , is said for تَقَى, aor. يَقَى [759]. Nor does فَعَلُ occur in the inf. n. except in the defective, as شَرِى selling, buying, قَرِى entertaining, and تَلَى hating; and it also is rare. No inf. n. on the measure of فَعَلُ occurs in the conj. of فَعَلُ, except when its aor. is فَعَلُ, as جَلَبُ جَلِبَ (1) from أَلْجِبَ The wound healed, which is not peculiar to فَعَلُ, its aor. being يَجَلِبُ and جَلِبَ (2) from غَلَبُ overcame, aor. يَغْلِبُ , as XXX. 2. [502]. Fr says that the o. f. may have been مِنْ بَعْدِ غَلَبِهِمْ with the س , which was then elided, as in the saying [of Abū Umayya AlFaḍl Ibn Al'Abbās Ibn Abi Lahab (MN)]

إن العظيمًا لجَدُوا أَلْبِينَ فَانْكَبَرُوا أخَذَوْا عَدَّ الْأَمْرِ إِذْ أَلَبِنَ وَعَدْوا

197
Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN), i.e., ٌعَدْة ٱلْأَمْرٌ [338].

As for فَعَلْنَ, it is extraordinary, as لِبَى delayed payment, inf. n. لِبَى كَيْاَلِنَ [above], which is said by some to be orig. with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr of the ج: while شَنَّان also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where كَيْاَلِنْ شَنَّانُ with quiescence of the ن is read in كَيْاَلِنْ شَنَّانُ قَوْمِ V. 3. And do not ye let hatred of a people induce you by Ibn 'Amir, Ismā'il on the authority of Nāfi', and Ibn 'Ayyāsh on the authority of 'Āşim (B). فَعَلْنَ occurs as an inf. n. in only five words, وَضَرِبَ inf. n. تَطْهِرَتْ I performed ablution, inf. n. of تَطْهِرَتْ أَلْهَمْ I purified myself, وَلَوْعَ inf. n. of وَلَوْعَ I was eagerly desirous, قَبْلَ inf. of قَبْلُ The fire blazed, and قَبْلَ [above] inf. n. of قَبْلُ accepted, as S transmits. فَعَلْنَ occurs i. q. مَفْعُولَ, like ذِيعُ animal slaughtered, and سَفْرُ and مَفْعُولُ writing book. And فَعَلْ also, like حَبْطُ leaves knocked off a tree with a stick and تَقْصُ débris. And فَعَلْ often occurs i. q. مَفْعُولَ, as سَبْعَةُ ridiculed, and لَعْنَةُ [265]; and لَعْنَةُ i. q. فَعَلْ [265]: while both are intensive.
occurs denoting the cause of the act, as in the Prophet's saying children are a cause of cowardice, hoarding, and niggardliness. And occurs denoting what the thing is done with, like medicine poured into the mouth, an infusion, and a emetic. But some of the measures mentioned are not inf. ns. (R).

§ 332. The inf. n. of the non-tril [v. (Aud, A), i.e., of the augmented tril. and the unaugmented and augmented quad. (Jm),] is regular (IH, IM). Thus you say, [e.g. (R),] that the inf. n. of every v. whose pret. is on the measure of is on the measure of (R, Jm), that the inf. n. of every v. whose pret. is on the measure of is on the measure of (R), that the inf. n. of every v. whose pret. is on the measure of is on the measure of (Jm), and that the inf. n. of every v. whose pret. is on the measure of is on the measure of (R), and so on (Jm). And one rule may also be hazarded for the whole of the quad. and augmented [tril.], vid. that you should look at the pret., and add an 1 before its final: and then, if there be two mobiles [anywhere] before the final in the pret., you should pronounce only the first of them with Kasr, as (a) inf. n. (b) inf. n. (c) 482]
in/n.,,, ; (d) \( \text{فعل} \), \( \text{فعل} \) [below]; and (e) \( \text{فعل} \), \( \text{فعل} \) [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) \( \text{فعل} \), \( \text{فعل} \); (b) \( \text{فعل} \), \( \text{فعل} \); (c) \( \text{فعل} \), \( \text{فعل} \); (d) \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \); (e) \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \); \( \text{فعل} \), \( \text{فعل} \) [below]. What I have mentioned is not founded upon the assumption that the \( \text{فعل} \) is derived from the \( \text{فعل} \) [331]; but is intended to explain how the \( \text{فعل} \) occurs regular, if one happens to have a previous knowledge of the \( \text{فعل} \). The most notorious \( \text{فعل} \)s however, of \( \text{فعل} \), \( \text{فعل} \), and \( \text{فعل} \), \( \text{فعل} \), are contrary to the rule mentioned.

But, as for \( \text{فعل} \) of \( \text{فعل} \), like \( \text{فعل} \), it is contracted from the regular, being \( \text{فعل} \) (R on the IH). \( \text{فعل} \) \( \text{فعل} \) of \( \text{فعل} \) [above], \( \text{فعل} \) and \( \text{فعل} \) \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \); though regular, have become confined to hearsay; and such instances of them as occur are not to be copied (R on the SH). And the only \( \text{فعل} \) of \( \text{فعل} \) \( \text{فعل} \) and of what is co-ordinated with \( \text{فعل} \), \( \text{فعل} \), \( \text{فعل} \), and the like, is contrary to the rule, as \( \text{فعل} \) [below]. The predicaments of [all] these \( \text{فعل} \)s will [now] be explained [in detail] (R on the IH). The \( \text{فعل} \)s that exceed three letters are of two kinds, (1)
composed solely of *rad.* letters, which kind is only *quad.*; (2) containing an augment, which kind is of three sorts, (a) commensurable with the *quad.* by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad.* is the same as that of the *quad.* in the *pret.*, *aor.*, and *inf.* *ns.*, as *شَمَّلَلَ* [488], *أَورَ. инф.* *ن. *شَمَّلَلَ*, *حَرَقَلَ*, *شَمَّلَلَ*; *شَمَّلَلَ*, *أَورَ. инф.* *н.* *شَمَّلَلَ*, *حَرَقَلَ* [482], *أَورَ. инф.* *н.* *شَمَّلَلَ*; *حَرَقَلَ*, *وَسَطَرَ* [274, 482]. *أَرَ. инф.* *н.* *بَيَّنَتْرَ*, *نَعَلَ* [below]; *لِكَدَّرَجَ* [495], *أَرَ. инф.* *н.* *مَدَّرَجَ* [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, نَعَلَ, نَعَلَ, and نَعَلَ [below]; like نَعَلَ [below]; *لِكَدَّرَجَ* [404], *أَرَ. инф.* *н.* *مَدَّرَجَ* [below]; like نَعَلَ [495], *أَرَ. инф.* *н.* *مَدَّرَجَ* [336]. The sort commensurable [with the *quad.*] without co-ordination has three formations, نَعَلَ, نَعَلَ, and نَعَلَ: but, though these formations are on the measure of *مَدَّرَجَ* in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their *инф.* *ns.* are not like نَعَلَ (IY). The *инф.* *н.* of نَعَلَ is *إِنَّعَلَ* (S, M, *WIH*, *L*, *IA*, *Aud*, *A*), regularly, when نَعَلَ is sound in the *عَ* [338] (IA, *Aud*, *A*) as *إِنَّعَلَ لَلْأَكْرَمَ* [below] (IY, *L*, *IA*, *Aud*, *A*), whence نَعَلَ *يَعْطَى* [342. *A*] (S, *IY*, *L*, *IA*). For the *quad.* has two *инф.* *ns.*, نَعَلَ and نَعَلَ [below]; and, the first being more prevalent and inseparable, whereas نَعَلَ sometimes does not occur, the *инф.* *н.* of the co-ordinated accords with the more prevalent, as *بَيَّنَتْرَ* [above] and *جُهَرَة* [482]; while the *инф.* *н.*
of what is commensurable without being co-ordinated accords with \( \text{کرَم} \) [above], in order that it may enjoy a share in [the predicament of] the quad. on account of the resemblance and commensurability (IY). The \( \text{inf. n.} \) of \( \text{فعل} \) is (1) \( \text{تَفْعَیَل} \) (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when \( \text{فعل} \) is sound (L, IA, Aud, A) in the ل [338] (L, Aud, A), as \( \text{کَسَّرُنا} \) [252, 486], \( \text{inf. n. عَدْبَنُهُ} \), and \( \text{کَتْسِمُر} \). I punished him, \( \text{inf. n. تَصْدِیبُ(S,IY)} \), whence IV. 162.[39] (IY,IA), as though they made the ب at its beginning a substitute for the \( \text{اَعْجَب} \) and the ي [before the final (IY)] an equivalent for the ل in \( \text{إِعَالٌ} \); thus altering its beginning as well as its ending (S,IY), as they do in \( \text{إِعَالٌ} \) (IY).: (2) \( \text{تَفْعَلُهُ} \) (M, WIH, A), as \( \text{بَسْرُ} \), \( \text{inf. n. تَبْسِرُ} \) [338] (WIH), (a) seldom in the case of such as \( \text{جَرَبُ} \) [489], \( \text{inf. n. كَتْجَرُ} \); (b) prevalently in the case of the v. whose ل is a هامزة, as \( \text{جُرُب} \) divided into parts, \( \text{inf. n. تَجْرَبُهَا} \); though here the \( \text{inf. n.} \) occurs according to the o.ж also (A), as \( \text{تَجَرَعُ} \) (Sn): (c) necessarily in the case of the unsound (A) in the ل [338] (Sn): (3) \( \text{تَفْعَالٌ} \) (WIH, L), when multiplication is intended [334, 489] (L), as \( \text{کرَرُنُهُ} \) repeated, \( \text{inf. n. نَکُرَرُ} \) [334] (WIH), like \( \text{سُمْهُ} \) jour- n eyed much, or often, \( \text{inf. n. تَسْمَیْرُ [below]} \), \( \text{طَلَّبُ} \) travelled round about much, or often, \( \text{inf. n. جُرُبُ} \), and \( \text{جُرُبُ} \) want
round about much, or often, inf. n. ِنايف (4) ل (L) فَعَلَ (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as ِكَلَمَة [below] (S, M, L), and ِحَمْلَة (S), whence ِكُلُّمُو بِأَيَّادٍ كِذَا بَا LXXVIII. 28. And they have utterly denied Our signs. (S, M, WIH, IA), as though they followed the same method as in انَّفَعُل، pronouncing the initial with Kasr, and adding an ِل before the final (S, IY) letter (S): ِنايف (5) with a single ُع, as ِكِذَا بَا ِرَاذَل ا read in the text with a single ُذ [below] (IA). In the non-defective, ِتَفَعَّلْ is universal, regular; while ِتَفَعَّلْة is frequent, but confined to hearsay. And so, when the ِل is a Hamza, as ِتَفْتَتِيْنَْ charging with error and ِتَفْتَتِيْنَْ, according to AZ and the rest of the GG. But S appears to say that ِتَفَعَّلْة is necessary when the ِل is a Hamza, as in the defective [338]; so that ِتَفْتَتِيْنَْ is not said (R on the SH). ِفَعَال in the conj. of ِنَفَعَل is common in the language of the elegant speakers among the Arabs: for they use nothing else; and one of them, hearing me expound a text, said لَقَدْ نَسِرُتْهَا ِفَسَارًا مَا سُبِّعَ ِبِلِّيْهِ Assuredly thou hast expounded it with an exposition whose like has not been heard of (K). But ِفَعَال does not occur in the non-inf. n., except with a ِل substituted for the first of its double letter, us. ِتَرَىْ [278],
whereas in the inf. n. the ی is not substituted, in order that the inf. n. may be like the v. (Ron on the SH).  [According however, to BD, IHsh, and A,] کیب like (L) کیب [with a double ی in both (Sn)] is anomalous (L, Aud, A); and, [according to BD, ] so is تفعال in multiplication, like تفعال (334) (L).  But, as for کیب with a single ی [above], as inf. n. of کیب, I have not heard of it. And کیاب in the reading of LXXVIII. 28. is best explained as the inf. n. of کیب، as تبیک is put in place of the inf. n. of کیب (K, B) in LXXIII. 8. [40, 331] (R on the SH).  It is [said by Z to be] (1) the inf. n. of کیب, on the evidence of the saying

Then I spoke truth to her, and lied to her: and man is profited by his lying, and similarly

And verily the praise of men is true and false; while thy praise is true, there is no lie in it (N); being then [governed] like [the inf. n. in] LXXI. 16. [40]: for it either means تفکربوا کیاب and have falsely lied, [like and ye have grown vigorously, one of the two constructions of LXXI. 16. given in the K]; or
is governed in the acc. by گذبروا، because it implies the sense of گذبروا مکاذبہ، and have bandied charges of lying, or bandying charges of lying, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a bandying of charges of lying between them (K). The inf. n. of تاعل is (1) میاعلہ (S, M, WIH, IM, L), regularly (S, Aud), as قاتلہ [490], inf. n. مقاتلة (IY, WIH, IA, Aud), like ضرب [490], inf. n. مصارفہ (L, IA, Aud): (2) بیعال [above] (S, M) and بیحمال [below] (S), [or] the people of AlYaman (WIH), say فیتنال (S, M, WIH) and ضرب [278, 685], adding an | before the final, and pronouncing the initial with Kasr, as in یکلام، and then converting the [first] | into ی (IY): (3) یفاعل [328] (S, M, WIH, IM, L), often (S, L), as though this ی were elided (S, IY) for lightness (IY), as ماریتہ [342A] (S, IY, WIH, L, IA, Aud), whence ی I disputed with him, inf. n. یفاعل (S, IY): (4) یفاعل, for they say یفاعل，inf. n. مراہ، and قاتلہ، inf n. مقاتلة (M). And sometimes the simple substantive from it occurs on the measure of فعالہ，as مراہ disputation, i. e., مراہ، from ماریتہ He disputed with him (L). According to S (Dm), the inf. n. inseparable from تاعلہ is میاعلہ (S, IY, Dm),
like ights from ights (S); for they sometimes discard ights (IY, Dm) and ights (IY, but not ights, Mäll ights, (IY, Dm), nor ights (IY). ights is disallowed, [and requisite (A):] in [the inf. n. of (Sn)] the whose ف is a ی, as ights took the left side (R, Aud A), and ights took the right side (Aud, A), inf. n. مِسْر ights and مِسْر (A), where [or یبِا] is not said (R), because of the heaviness (R, Sn) of a ی pronounced with Kasr at the beginning of a word (Sn); while ights contracted with him by the day, inf. n. مِسْر ights, [not مِسْر (A),] is anomalous (Aud, A). مِسْر is not anomalous; and some MSS have “ and مِسْر”, according to which [version] the [reproach of] anomalousness is poured upon مِسْر only. IM does not except the ights whose ف is a ی, because it is extraordinary: nay, the very v., whose ف is a ی, is rare (Sn). But مِسْر [with a double R (R)] is anomalous (SH), the regular form being مِسْر with a single R; and the reason why in inf. ns. they add something more than in vs. is that ns. are lighter than vs., and more tolerant of burdens (R). مَيِتَأ، as مَيِتَأ، is regular, according to those who say مَيِتَأ as inf. n. of ights (AAz): but, [according to A,] مَيِتَأ is anomalous (A).

The incommensurable sort has ten formations, two not
beginning with a Hamza, vid. تَفَعَّلَ and ضَفَّعَلَ and: eight invariably beginning with a conj. Hamza, three quin., vid. إِسْتَفَعَلَ, إِفَعَلَ, إِفَعَلَ, إِفَعَلَ, and five sex., vid. إِفَعَلَ, إِفَعَلَ, إِفَعَلَ, إِفَعَلَ, إِفَعَلَ (IV). The inf. n. of every v. beginning with an aug. تَبَعَّلَ is formed by pronouncing its penultimate with Damān, if it be sound in the final, as تَعَلَّمَ learned, inf. n. تَعَلَّمَ [below], تَفَعَّلَ, inf. n. تَفَعَّلَ [below], and تَدْخَرْجُ, inf. n. تَدْخَرْجُ [below]; and with Kasr, if it be unsound, as تَوْلَى turned away, inf. n. تَوْلَى, تَوْلَى, Tَوْلَى, followed consecutively, inf. n. تَوْلَى, تَوْلَى, تَوْلَى, تَوْلَى, تَوْلَى, and تَسْلِقُ, inf. n. تَسْلِقُ [below], orig. تَوْلَى, تَوْلَى, تَوْلَى, Tَوْلَى, تَوْلَى, and تَسْلِقُ, by analogy to their sound counterparts, the Damma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [decl.] n. should be a خ preceded by a Damma, may not be produced. And vs. beginning with an aug. تَبَعَّلَ have no inf. ns. formed differently from what has been mentioned, except such as are extraordinary, vid. تَفَعَّلَ (1) تَفَعَّلَ, as تَحَصَّلَ [below] Tَفَعَّلَ, تَفَعَّلَ, Tَفَعَّلَ, Tَفَعَّلَ, whence تَفَعَّلَ, تَفَعَّلَ [below]; (2) رَمَيًا Tَفَعَّلَ, inf. n. Tَفَعَّلَ, as They shot, or threw, one at another [below], i. e. قَرَّا [335] (L). The inf. n. of تَفَعَّلَ is (1) تَفَعَّلَ (S,M, WIH, IA, A), regu-
larly (S, IA, A), as I spoke, inf. n. تكلم (S, IY), whence مللم, inf. n. تجلل, inf. n. تخلل [above], and تجعل, inf. n. تخلل [below] (IA, A), the ə being pronounced with Damm (S, IY, IA) because there is no n. [in the language (S)] on the measure of تفعل (S, IY) with Fath of the ə, while with Damm of the ə is found among ns., as a certain bird [379] (ΙY): تفعال (2) (M, WIH), according to those who say كلام [above] (M), as تجعل, inf. n. تجعل [below] (WIH). They [that say کذاب (S, IY)] say I burdened myself with it, inf. n. تجعل [above] (S, M); and the poet says

ثلثة أحباب نص علاءق وحبي تبلااق وحبي هر القنال [above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (ΙY). There are three loves; for there is a love that is attachment, [like the tie between father and child (Jsh),] and a love that is affection, [like the love of friends (Jsh),] and a love that is murder (ΑΑΖ, Jsh)], like the love of the lover and the beloved (Jsh). But تفعل is [said by some to be] anomalous (L, IA, Αud, A).

The inf. n. of تفعل is كفاعل (S, M), as the inf. n. of تفعل is كفاعل, because the measure and the number of letters are one, and تفعل from فعاله corresponds to فعاله from فعاله: while they pronounce the ə with Damm (S,
IY), in order that the inf. n. may not resemble the pl. (S), because, if they pronounced it with Kasr, the inf. n. would resemble the pl., as تَنَاسِبٌ [253,376] (IY); and they do not pronounce it with Fath, because there is no تَفَعَّلٌ [in the language (S)] among ns. (S, IY). But [فعَلٍ] inf. n. of كَثَّ رَمَيَا [above], is anomalous (L, Aud, A). The inf. n. of every v. beginning with a conj. Hamza is formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an before its final (IY, L, IA, Aud, A), except in the استفَعَّلٍ whose غ is unsound [338] (L).

Thus, (1) in the quin. (IY), the inf. n. (a) of اَنْفَعَلْ (S, M, WIH), as اَنْطَلَقْ departed, inf. n. اَنْفَعَالٍ [336] (S, IY, WIH); (b) of اَنْفَعَلْ is اَنْفَعَالٍ (S, M, WIH), as اَحْسَبَ reckoned, inf. n. اَحْسَابٍ (S, IY); and (c) of اَنْفَعَلْ is اَنْفَعَالٍ (S, M, WIH), as اَخْتَرَجَ extracted, inf. n. اَخْتَرَاجٍ (S, IY, WIH); (2) in the sex. (IY), the inf. n. (a) of اَخْتَرَجَ is اَخْتَرَجٍ (S, M, WIH), as اَخْمَارَ [482], inf. n. اَخْمَارٍ (S, IY, WIH); (b) of اَخْمَارَ is اَخْمَارٍ (S, M, WIH), as اَخْمَارٍ (S, IY, WIH); (c) of اَخْمَارَ is اَخْمَارٍ (M, WIH), as اَخْمَارٍ (S, M, WIH), as اَخْمَارٍ [482], inf. n. اَخْمَارٍ (IY, WIH); and (e) of اَخْمَارَ is اَخْمَارٍ (S, M, WIH), as اَخْمَارٍ [283] (IY, WIH); and (e) of اَخْمَارَ is اَخْمَارٍ (S, M, WIH), as اَخْمَارٍ [496], inf. n. اَخْمَارٍ [283] (S, IY). And
no v. beginning with a conj. Hamza has its inf. n. formed differently from what has been mentioned, except [the augmented quad.] [below] (L). But from the v. beginning with a conj. Hamza is excepted that which is orig. or اطيار and تفاصل and augured ill, orig. اطيار [757]: for the third [letter] of their inf. n. is not pronounced with Kasr, nor is an t added before their final (A); but the penultimate is pronounced with Damm, from regard to the o. f., as " and اطيار (Tsr). What is meant, however, by IM [and others] is said to be the v. orig. beginning with a conj. Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The inf. n. of فعال [and of what is co-ordinated with it (S, L, Aud, A), like فعال and فعال (Sn),] is (1) (S, M, W IH, IM, L), regularly (IM, L), as فعال [495], inf. n. دحرجة [above] (S, IY, WIH, L, IA, Aud, A), and سرعتها I pampered him, inf. n. سرعتها (IY, IA); and as زرعتها I made it quake, inf. n. زرعتها (S, IY, L, Aud), and فعلت I shook it, inf. n. فعلت (IY); and as حولت [above], inf. n. حولت (S, L, Aud, A), and بيطر [above], inf. n. بيطر (L, Aud): the s being affixed as a compensation for the t [added (IY)] before the final (S, IY) letter (S) in such as إكرام and إعطاء (IY): (2)
(S, M, WIH, IM, L), regularly in the reduplicated (Aud), as جَرَّلَ (S, M, L, Aud), تَلْقَالَ (S, M, L), and بَسْوَلَ [below] (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دَحْرَاج [below] (WIH, IA, A), like سَرْعَافَ (S, IX, L, IA, Aud) and جَيْقَال [above] (L, IA, A). The poet [Al‘Ajjāj, father of (AAz) Ru‘ba (M),] says

سَرْعَافَةً وَأَيْمَا سَرْعَافَةٍ

(M,L) That I pampered with what a pampering!, i.e., greatly, the, being red. (AAz); and the poet [Ru‘ba Ibn Al‘Ajjāj Ibn Ru‘ba atTamīnī, complaining of hoariness (Jsh),] says

*يا قَوْمِ تَقْدِيرَتِ النَّكَالَةَ أَوْ دُنْوَتُ # وَبَعْدَ جَيْقَالِ الرَّجَالِ الْحَمْرَةُ*

[below] (L, IA) O my people, I have grown old and impotent, or have come near to it, i.e., to growing old and impotent; and after men’s growing old and impotent is death (Jsh). But دَحْرَاج [below] is reported in the Tar, on the authority of Sm and others, not to have been heard (Sn). And جَيْقَال is anomalous (IA, Aud). 

*تَعْلِمُهُ مَعْلُومَةً،* and فَعَلَلُ [here] to مَعْلُومَةٍ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the
whole of these vs., whereas 

sometimes does not occur:
you say دْحَرَج دْحَرَجَة, while دْحَرَج [above] has not been heard (IY). But, according to some, both of them are regular; and this seems to be the language of the Tashil (A). The initial of فَعَلَلْ is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of تَفْعَيْل (S, L), as رَثَّال and تَفْعَيْل (S, M, L, A):

but not in anything else, so that they do not say سَرْهَاف; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no فَعَلَلْ with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in يَا تَوْمَت تَمَّ ذَلِك [above] there is a version حَرَتَال, the ح being pronounced with Fath from fear of the ج's becoming a ى (MN). Kasr is the o. f., فَعَلَلْ being pronounced with Fath only by assimilation to تَفْعَيْل, all of which is with Fath, except تَبَيَّان and تَفْعَيْل [334]; while they, according to S, are simple substantives put into the place of the i nf. n. (A). رَثَّال with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an i nf. n., and رَثَّال with Fath a simple substantive (K,A): and similarly تَفْعَيْل with Fath is one that clatters, while تَفْعَيْل clanging, clashing, clattering, rattling with
Kasr is an inf. n.; and ٌ irresistable denoting what the devil whispers, while ٌ irresistible whispering [above] with Kasr is an inf. n. (A). ٌ irresistible with Fath, [as is said in the Aud and Dm (Sn),] mostly means the act. part., as من شعى الوُسَوَس CXIV. 4. From the mischief of the whisperer (Aud, Sn), and ٌ irresistable i. q. معمال لِصُلُصُلْ [396] (Sn). Some, however, allow both ٌ irresistable with Fath and ٌ irresistable with Kasr (Sn) to be inf. ns. (A), which is the opinion first mentioned by A [and others] (Sn). But ٌ retirering backwards, inf. n. of ٌ retirering, and ٌ retirering تصَّرَقَ [40,273], inf. n. of ٌ retirering تصَّرَقَ, are anomalous (A). As above shown, the fourth [letter] in [the inf. n. of (Su)] the v. beginning with the ـ of quasi-passivity or its like (A), such as the ـ in ٌ كَتْبَ [486] and ٌ كَتَبَ [487] (Sn), is pronounced with ـ, when the v. is sound in the ـ, whether it belong to the conjug. of ٌ فَعَّلْ or ٌ فَعَّلْ or ٌ فَعَّلْ [below], or be co-ordinated with the last (A). The inf. n. of [what is on the measure of (IA)] ٌ تَفَعَّلْ [in vowels, quiescences, and number of letters, and in beginning with the ـ of quasi-passivity or its like, even though it be not of the conjug. of ٌ تَفَعَّلْ (Mkh),] is [on the measure of (IA)] ٌ تَفَعَّلْ (M, IA), with ـ of its fourth, as ٌ تَنْدَخَرْ [495. A], inf. n. ٌ تَنْدَخَرْ [below] (IA). That comprises ten formations, (1) ٌ تَفَعَّلْ (Sn, MKh), as showed
resignation, inf. n. تَقَاعَلْ [above] (MKh); (2) تَقَاعَلْ [above] (Sn, MKh), as تَقَاعَلْ [487], inf. n. تَقَاعَلْ [above] (MKh); (3) تَدْخَرَجْ تَقَاعَلْ (Sn,MKh), as تَدْخَرَجْ, inf. n. تَدْخَرَجْ [above] (MKh); (4) (Sn, MKh), as تَبْيَطْرَ تَقَاعَلْ, inf. n. تَبْيَطْرَ (MKh); (5) as تَبِسْكَنَ تَقَاعَلْ [482] (Sn, MKh), inf. n. تَسْكُنَ (MKh); (6) تَجْرَبَ تَقَاعَلْ (MKh); (7), as تَفَعَّلْ تَقَعَلْ [485] (Sn,MKh), inf. n. تَفَعَّلْ (MKh); (8) تَرْهَكَ تَقَاعَلْ (MKh); (9) as acted like an evil spirit (Sn,MKh), inf. n. تَفَعَّلْ (MKh); (10) as تَسْقُي (Sn, MKh), inf. n. تَسْقُي [below] (MKh). But, if the v. be not sound in the J, [which is then only a ی, either rad. or converted from a , (Sn,) the ֜ دَم ـ ْ مٓ ـ ْ m must be charged into Kasra, [for affinity to the ی (Sn),] as تَذَلَّلٌ تَذَلَّلٌ (Sn), hung down, inf. n. تَذَلَّلٌ; and ُدَأْدَدُ تَذَلَّلٌ (Sn), drew near, inf. n. تَذَلَّلٌ [256]; and اطْمَالَ تَذَلَّلٌ [482], inf. n. اطْمَالَ [above (A). As for the augmented quad. upon the measure of ُدَأْدَدُ, its inf. n. is upon the measure of اطْمَالَ as اطْمَالَ [495, 496], inf. n. اطْمَالَ اطْمَالَ; and as اطْمَالَ [432, 496], inf. n. اطْمَالَ اطْمَالَ (S, IY), and اطْمَالَ اطْمَالَ [below] (IY). The inf. n. of اطْمَالَ [above] is (1) (M, L),
as [432, 495], *inf.* n. ُإِشْعَرُ [above], and ُإِشْعَرْ [432, 496], *inf.* n. ُقُشْعَرْةُ, as ُفُعْلِيَّةُ (2); ُإِطْمَانُ ُطَبَابِينةُ[283] (L). But, [according to Sa and IY,] ُطَبَابِينةُ and ُقُشْعَرْةُ are [simple substantives (IY),] not *inf.*s. conformable to ُإِطْمَانُ and ُإِشْعَرُ, but only like ُنُبَاتُ in relation to ُطَبَابِينةُ[40] (S, IY). And, [according to IHsh and A,] ُنُبَاتُ (A), [like] ُقُشْعَرْةُ (Aud), is anomalous (Aud, A).

§. 333. A [n.] commensurable with (Sn) مَتَّعُ is formed from [the *inf.* n. of (Sn)] every [unaugmented] *tril.* v. (L, A), to indicate its *inf.* n., and the time and place in which [the accident denoted by] it occurs [361] (L). And sometimes the s of feminization is affixed to it [362] (L, Sn), as مَلِتَةُ [below] (Sn). The *inf.* n. of the unaugmented *tril.* occurs on the measure of مَتَّعُ [with Fath [Jrb]], like مَسْرُوبُ مَشْرُوبُ, *killing* [342. A], *strik* *ing*, and مَشْرُوبُ *drinking*, with universal regularity (SH). The rule is for the *inf.* n. to be pronounced with Fath of the ُ in its *aor.* and the soundness of its ل (ARf), except when it is formed from such as ُرُقُدُ, *aor.* يُعْدُ, in which case it is pronounced with Kasr, as مَعَدُ [below] (BY). Jh says in the ِسَلَاحُ that, if its ف be an unsound letter, which drops off in its future, as in ُقُشْعَعُ [482, 699], its *inf.* n. is pronounced with
Kasr [of the َ], like موضع 'ُوجَلُ, but, if its ف be retained in its future, as in *لَوْجَلُ [700], or its ل also be an unsound letter, even if its ف drop off in the future, as in يَقِيَ [699], its inf. n. is pronounced with Fath of the َ, as موجَلُ [below] and مْوَقَتَى (Jrb). The quasi-sound of the quasi-sound belonging to the cat. of the َ is pronounced with Kasr of the َ, like مْوَقَتَى [above] and موجَلُ [below], whether it be an inf. n. or a n. of time or place[361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fath of the َ, like مْوَقَتَى, whether it be an inf. n. or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say موجَلُ [below] with Fath, from يوجَلُ, aor. (S) يوجَلُ, whether it be an inf. n. or anything else. And, says S, the reason why the majority say موجَلُ [above] with Kasr is that they sometimes alter the ل in يوجَلُ and يُوجَلُ, saying يُوجَلُ and يُوجَلُ [701]; so that, since they alter it by conversion [into ل at one time, and ل at another (S)], they assimilate it to the ل of يوُهَدُ [482,699], which is altered by elision; and therefore, as they say موجَلُ there, so they say موجَلُ here. And, as for those who say موجَلُ [above] with Fath, it is as though they said موجَلُ [701], preserving the ل (R). But they say موجَة loving [above] (S,R), with Fath, by common consent (R), because the ل is preserved (S,R) in the
future, by common consent (R), and not converted (S). The whose ٌ is a ی is like the sound in that its rule is to have مُفعل in the inf. n., as مَعَالَث passing life; and what occurs contrary to that is reckoned anomalous, like فيسَالَنَكَ عَنْ الأَبْسَكَيْنِ the أَبْسَكَيْنِ in II. 222 And they will ask thee about menstruation, which is an inf. n., as is proved by the [next] words قال هُو آدَى Say thou, It is a nuisance. Some, however, do not hold the inf. n. of that [formation] to be regular, but confine it to hearsay (L). But مُفعل sometimes occurs in the defective, on condition [of affixion] of the ی, as مَخْبِيَة مَعْصِيَة and [below]. And مَعْصِيَة [below] occurs in the hollow (R). Fatḥ and Kasr occur in (1) مَظَلَمْة (R,L), inf. n. of ظَلِم wrongly, Fatḥ being regular, and Kasr anomalous (L); (2) [331,342. A] (R,L), inf. n. of حَبَيد praised (L); (3) مَدْمَة (R,L), inf. n. of دَمٍّ blamed (L); (4) مَعَكْرَة (R,L), inf. n. of عَكْرَ، was powerless (L); (5) مَضِنْة (R,L), inf. n. of ضَنّ was niggardly, aor. يَضَنُ (L); (6) مَكْسِيَة (R,L), inf. n. of عَتْبُ was angry (L); (7) مَكْسِيَة accounting (R); (8) مَضِنْة, inf. n. of ضَلّ strayed; (9) مَكْسِيَة [below], inf. n. of هَلَكَ perished. And similarly in مُغَلَّث The sun rose, Fatḥ being according to the Hijāzis, and Kasr according to the Banū
Tamīm (L). S says that حَتَّى مَطْلَع الفَجْر XCVII. 5. Until the rising of the dawn, [read by Ks (B)] with Kasr, means حَتَّى طَلْبَهُ; but one may say that مَطْلَع is a n. of time, meaning the time of its rising [501]. Kasr and Damm occur in مِسْتَر [below]. Fath and Damm in being in easy circumstances (R). And all three vowels in (1) مِهْلَك [below] (R, L) and مِهْلَكَة [above] (R), inf. n. of مَسْتَر perished (L); (2) قُدْرَة (R, L), inf. n. of had power, ability (L); (3) أَبُو الرُّجُل مَلْكَة (R,L), inf. n. of كَبْرَة became old (L); (4) مِسْتَر playing at hazard with unfeathered and headless arrows (R); (5) مُصْصِبَة (R,L), inf. n. of عَصْى disobeyed; (6) مَكْبَية (R,L), inf. n. of حَيِّى scorned (L); (7) مَلْكَة أَوَى لَهَ He pitied him (L); (8) مُغْفِرَة (R,L), inf. n. of غَفْر pardoned; (9) مَعْرِفَة [above], inf. n. of عَدَر excused (L); (10) مُعْرِفَة knowing (R); (11) مَزْرَة, inf. n. of رَأْى afflicted him (L); (12) مَكْيَى [above]; مَيْبُوت coming (15) مَكْيَى (14) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت (15) مَيْبُوت sleeping at midday; (14) مَيْبُوت coming (15) مَيْبُوت sleeping at midday; (13) مَيْبُوت
finding fault; (18) مؤقعهُ (19) increasingly eventually becoming; (20) مِمَيْسے (21) passing life; مميشةُ (22) wishing. The inf. n. is anomalous, (1) in one respect, (a) when pronounced with Fath of the ُع, but containing the ُه; (b) when pronounced with Kasr or Damm of the ُع, but not containing an ُه: (2) in two respects, when pronounced with Kasr or Damm of the ُع, and containing the ُه (R). There is no مفعلُ in the language, except ملَكُ [above], مَعْوَنَ, مَكْرُ [below], and مَلَكُ, as لِيَبُومُ رَعْ أو نَهْفَ مَكْرُمِ.

For a day of battle or deeds of generosity,

[by Jamil (Jh),] Buthaina, keep to "No." Verily "No," if thou keep to it, against the multitude of slanderers is what a help!, and

أَبْلِغْ أَخَا النَّعْمَانِ عَنِي مَالِكًا

Convey thou to the brother of AnNu'man a message from me. But some assert that مفعولُ is abandoned; and that the ext. [of it] mentioned have the finals elided, being curtailed by poetic license [58], orig. مَمَوْنَة, مَكْرَمَة, and مَلَكَة (L). S says "مَقْعَلُ does not occur in the language of the Arabs," meaning "as a sing. or as a pl.:" while [his Commentator] Sf says that مَعْوَنَ in بُتِينَ آلِه
is orig. مَعْوَنَةٍ, the s being elided by poetic license; and similarly لَدَّمْ رَوْعَةَ اللَّهِ مَكْرَمٌ (R). And [IH says that ] مَعْوَنَةٍ and مَعْوَنَةٍ مَكْرَمٌ, while there is no other [inf. n. on the measure of مَعْوَنَةٍ, according to the chastest usage (Jrb)], are so extraordinary that Fr even holds them to be pl. of تَمْرَةٌ and مَعْوَنَةٍ مَكْرَمَةٌ (SH), like تَمْرَةٌ (R, Jrb) pl. of مَكْرَمَةٍ (Jrb), according to his opinion [254] (R), because of the strangeness of مَعْوَنَةٍ in the inf. n. (Jrb). Thus Fr allows مَكْرَمٍ and مَعْوَنَةٍ otherwise than by poetic license; and, according to him, مَعْوَنَةٍ occurs as a pl. (R). And [the reason why we employed the restriction “according to the chastest usage” is that (Jrb)] مَهْلَكٌ occurs (R, Jrb), with ذِمَم of the ج, as inf. n. of هَلْكَ (Jrb), i. q. ِهِكْلُ per.shing (R); and مَالِكٌ (R, Jrb), mentioned by IKtt, with ذِمَم of the ج, i. q. رِسَالَةٌ a message; and مَيْسَرٌ, with ذِمَم of the س, i. q. سَعْطَةٌ easiness of circumstances and غَنِي competence, wealth (Jrb). And some read مَيْسَرٍ إلى مَيْسَرٍ II. 280. Until his being in easy circumstances [447] (R, Jrb), with ذِمَم of the س and prefixion (Jrb). But Fr may assert that مَهْلَكٌ and مَالِكٌ are pl. of مَهْلَكَةٍ [above] and مَالِكَةٍ i. q. رِسَالَةٌ [above] (R); and Akh says that the reading مَيْسَرٌ in II. 280 is not allowable, because there is no مَعْوَنَةٍ without the s in the language (Jh); [while Z, followed by B,
explains it] by elision of the َ before the prefixed مَجَلَدُ (K, B). According to others than S (Sn), the inf. n. [of the tril. (A) sometimes (M)] occurs on the measure of the pass. part., like مَجَلَدُ fortitude (M, A) and مَعْقُول understanding, reason (M), as the inf. n. sometimes occurs when the pass. part. is meant, like دِرَهم ضِربُ الآمِرٍ a dirham of the governor's coining, i.e., مَعْقُول coined by him.

10. This is the creation of God, the dem. referring to the created, and مَصُوب، صَبَّر [76], i.e. مَصُوب، (IY); but seldom, [being confined to hearsay (Sn),] as

لا شركَوا إعظامه لَحمًا ولا لَفَوادِ مَعْقُول

They have not left flesh to his bones, nor understanding to his mind (A), مَخْضُوض مَيِسُور and مَخْضُوض [below], and مَخْضُوض [below], and مَخْضُوض in LXVIII. 6. [below]; and hence مَخْضُوضة and مَخْضُوضة [below], and مَخْضُوضة مَكَرِه،ة [below], and مَخْضُوضة مَكَرِه،ة مَيِسُور (M). as in مَيِسُور [247], i. e., عَقَل, is one of the inf. ns. that occur in the shape of the pass. part.; and like it are مَيِسُور and مَيِسُور [below], and مَيِسُور [below]: so say Akh and Fr (BS).

And the inf. n. of any thing else [than the unaugmented tril. (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the pass. part. (SH, A), which is therefore applicable to the inf. n., the pass.
part., and the ns. of time and place [363] (R, Jrb). And hence

Praise be to God at our entering upon the evening, and at our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz),

And ye have tried us time and after time, and the knowledge of the quality of the man is acquired on the occasion of experience (T),

[by 'Alkama Ibn 'Abada (IY, AAz), Then I brought her (my riding-beast) to water, as though its pools from foulness were red as henna and the juice of the leaves of sesame together. She is coaxed to the dung of the troughs, and desired to drink of the water dunged into,
and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),]

يَارَبَّ إِنِّي أَحْتَفَانِ أَنْ تَسْبِيْعُ 
قَانُتَ لَا تَقَسَّئَ وَلَا تَجَوَّرُ 
إِنَّ الْمَرْقَةَ مِثْلُ مَا رَتِّبَ

(M), by Ru'ba (IY, AAz) Ibn Al' Ajjāj (IY), O my Lord, if I do amiss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved, i.e., like my preservation, mā being infinital (AAz), وَمَرْقَانِمُ كُلُّ مَرْقَةٍ XXIV. 18. And dispersed them with every dispersion [below] (A),

أَفَانِلَ حَتَّى لَا أَرَى لِي مَقَالَةً وَأَنْجُو إِذَا لَمْ يَنْجِي إِلَّا الْمَكْيَّسُ (M, A), by Zaid Al Khail (IY, AAz) at Ta'i, I fight until I see not for me any fighting, because of the enemy's overcoming, and I escape when not any but the sharp-witted escapes (AAz), and

كَأَنَّ صُرْطَ الْصَّنْجِيِّ فِي مُصَلَّلَةٍ

(M) As though the sound of the cymbal were in his (the horse's) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i.e., كُلُّ تَرْيِقٍ; (2) a n. of time, as

الْخَيْدُ لِلَّهِ مِسْانَةٌ وَمَصَبَّحِنَا

[above], i.e., at the time of our entering upon the evening, and of our entering upon the morning; (3)
a n. of place, as XVII. 82. My Lord, bring me in, i. e., into AlMadina, at a good place of b. ing in; and take me out, i. e., from Makka, at a good place of taking out (BS). But, as for what occurs on the measure of مفعول, like being in easy circumstances, [i. e., يسر (R, Jrb,)] and being in difficult circumstances, [i. e., عسر (R, Jrb)], as in their saying لعنة إلى مسيره Leave him alone until his being in easy circumstances and until his being in difficult circumstances (Jrb), [متجلود fortitude, [i. e., جلد (R),] and مقتنون madness, [i. e., فتنة (R), as in their saying ابيكم الهالق LXVIII. 6. In which of you is the madness (R, Jrb), i. e., الفتنة, according to one saying (R), i. e., when the ب is not made red. (Jrb),] it is rare (SH). S, however, [differing from others (R,)] disallows the occurrence of the inf. n. upon the measure of مفعول (M,R,BS,Sn); and explains these things according to their apparent form (IY). He holds مسير and مقتنون to be eps. (R, Jrb) of حال a state, i. e., حال يسر فيه (a state) wherein easy circumstances are experienced [and يعسر فيه wherein difficult circumstances are experienced] (R); [or rather, of أمر a case,] as though one said يعسُر فيه or دعه إلى أمر يعسر فيه Leave him alone
until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S); [or رَمَّانِ a time,] the sense being يَعْسُرُ فِيهِ and إلى رَمَّانِ يُوْسُرُفِهِ until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying مُمْخَصَّلُ عَلَيْهِ obtained, i.e., مَخْصُوصَل (R); because the occurrence of the inf. n. upon the measure of مَفْعُول is impossible, according to him (Jrb); and so he says that مَثَّب وَمَرْضِع, which are two sorts of سِبْر pace, are (a pace) raised, and lowered, i.e., strengthened and weakened, by the mare; and so he holds مَفْعُول to mean confined, tightened, i.e., (an understanding) tightened and strengthened; and مَجْلَدُ صَبْرُ يُجِلْدُ فِيهِ meaning (patience) wherein fortitude is practised; and the ب in بَيْنَكُم to be red. (R),being a pass. part. when the ب is made red. [184, 503] Jrb). As for مَكْرُوْهَة, it is obviously not an inf. n., but is the thing disliked, the š being the indication of substantivity; and similarly بَيْنَ لِي مَصْدَرَتَهُ مَصْدَرَتَهُ حَالَهُ Explain thou to me the true tale of his state, i.e., حَقِيْقَتَهَا its reality, from their saying صَدْنِئِي سِنَامَ بَكِرهُ He told me truly the age of his young camel, meaning Explain thou to me his state, which thou hast told me truly (R). And [the inf. n. that occurs upon the
measure of (Jrb) like forgiving, restoring to health, [i. q. مَعَانِي (R, Jrb), inf. n of مَعَانِي forgiving me, restored me to health (R),] ending [below], remaining, [i. q. بَقَّة, as بَقَّة الَّذِينَ مِنْ بِاَّنِيّة لَمْ يَنْتَهُو لَهُمْ لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو لَمْ يَنْتَهُو LXXIX. 8. Then shalt thou see any remaining for them? (R, Jrb),] lying, [i. q. كَذِبْ, as كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ LVI. 2. While there shall be no lying at its coming to pass (R, Jrb), and دَالَّة coquettng and ogling, i. q. كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ كَذِبْ and غَنْج (R),] is rarer (SH) than what occurs upon the measure of مَفَعُولُ (Jrb). As for عَاقِبة, it is obviously an act. part., because it is i. q. أَخْرَى last: for one says عَقِبَ الْأَلْسَنَيْنِ الْخَيْرَ. The thing succeeded the thing, i. e., took its place; while the is the indication of substantivity, or [is affixed because عَاقِبة is orig. ep. of نَهَى end, extremity. And عَاقِبة in LXXIX. 8 may be نفسُ عَاقِبة soul remaining; or نفسُ عَاقِبة thing remaining, the s denoting substantivity. And similarly عَاتِكة, i. q. شَيْءِ عَاتِكة excellent thing, the s denoting substantivity; or عَاتِكة عَائِكة excellent gift. And عَاتِكة in LVI. 2. may be i. q. نفسُ عَاتِكة [204], the sense being that the soul shall then be believing, truthful. All of this is with the s (R). And [it is said that (R) ]
the inf. n. [of the tril. (A) sometimes (M, A)] occurs on
the measure of the act. part. (M, R, A), as [76]
(M, R, Sn), i.e., قَبَّةٌ (IY, R, Sn), as the inf. n. [sometimes
(IY)] occurs in place of the act. part., as رَجُلٌ عَدُّ [142, 143] (IY, R), i.e. عَادِلٌ [247, 312], i.e., غَآئِرُ [below] (IY). And hence فَلِيَّ نَالَجْا he was struck
with paralysis (A); and دَلَا خَارِجًا مِنْ فِي الْيَمِمَ [76] (M, R),
i.e., لَا أَشْتَمُ شَتَّا وَلَا يَخْرُجُ خَورُجًا (IY, R), according to S
[below] (R);

كَفَى بِالْقَتَارِي مِنْ أَسْبَأَةِ كَانِي \* وَلَتْسَ لِيْهَا إِذّ طَلَّ شَائِي
[below] (M, A), by Bishr Ibn Abi Khazim, praising Aus Ibn Ḥaritha Ibn Laʾm at'Taʿi, Sufficient indeed for me as a trial is the distance, the ب being red., from Asmā; and there is no healer for the love of her, since it has lasted long :AKB), i.e. كُفَائَةٍ (IY), meaning كَائِنًا (A), the ى being made quiescent by poetic license, which often occurs, whence

وَلَوْ أَنِ رَأَيْتَ بِالْيَمِمَةِ دَاوْرَةٌ رَدَارُي بِأَعْلَى حُضْرِ مَوْتٍ أُعْتَنَدتَ لِيَ
وَمَا ذَلَّ لَهُمْ لَأَحْسِنَ اللَّهُ حِفْظُهُمْ مِنْ أَلْحَظِّي في تَصَيْبُمُ لَيْلِي حِبَالِيْا
(IY), by the Majnūn of the Banū Ṭāʿir, And, if it were
the case that a slanderer had his home in Al Yamāma,
while my home was on the highest peak of Ḥaḍramaut,
he would find his way to me. And what good do they
get (God keep them not well !) in Laila's severing my
ties?, by rule (AKB); and وَكَفَّارَةُ (A KB) ; and فَامَا كَفَّارَةً فَأَكْفَرْنَكَوا بِالْطَّاغِيَةِ
LXIX. 5. Then, as for Thumād, they were destroyed for [their (K, B] rebelliousness, i. e., بِالْطَّاغِيَانِ ; and
LXIX. 8. [above], i. e., بَقِيَةَ (A). But كَفَّارَةَ may be a corrob. d. s. [79]; and similarly كَفَّارَةَ is in [above], i. e., كَفَّارَةَ, like لَوْلَوْ أَقَامَ [above];
for, as the pass. part. in XVII. 12. [79], with the acc., is a corrob. d. s., not i. q. the inf. n., so is the act. part. in what we are considering (R). And IIU
says that لَا خَارِجَةٌ [above]is a d. s. coupled to لَا أَشْتَهِ which is [in the position of (IY)] a d. s. (IY, R), like LXVII. 19. [538] (R), the op. of both being عَاهَدَتْ رَبِّي لَا شَتَانًا لَا خَارِجَةٌ منْ فِي زُرْعِ كَلِم covenant with my Lord, not reviling, nor in such a state that a lie of speech was proceeding out of my mouth (IY), what he covenanted [with God (R)] not being mentioned (IY, R), because indicated by the sentence, since it is like the correl. of the oath, which is suppressed with an explanatory context [650]; while, according to S [above], لَا أَشْتَهِ is the correl. of عَاهَدَتْ (R). And the inf. n. is used in the sense of (1) the act. part., as مَا غُيُرِ [above];
(2) the pass. part., as
Shalt thou know the dwelling on Tibrak? (It was) a dwelling of Sw'đđ's when she was one of thy beloved (AKB). It is then uniform in gender and number, from regard to the o. f.; but may also be dualized and pluralized. Or, in these two exs., a pre. n. may be suppressed, i. e., and of (the possessors of) thy love. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§. 334. like ٤٦٨٢٥ (M, Jrb), ٤٦٢٢٤ [below], ٤٦٢٢٥, ٤٦٢٢٥, ٤٦٢٢٥, ٤٦٢٢٥, and ٤٦٢٢٥ (M), in the sense of much ٤٦٢٢٥ rejecting, ٤٦٢٢٥ going round about (M, Jrb), ٤٦٢٢٥ fermenting, ٤٦٢٢٥ sporting, ٤٦٢٢٥ clapping, (IY), and ٤٦٢٢٥ killing, and ٤٦٢٢٥ journeying (M), is formed to denote multiplication, [repetition (IY),] and intensification of the act (M, Jrb). When you intend to make the inf. n. of the [unaugmented] tril. intensive, you form it upon the measure ٤٦٢٢٥; and this is the saying of S; like ٤٦٢٢٥ for ٤٦٢٢٥ much fermentation, and ٤٦٢٢٥ and ٤٦٢٢٥ [above]. Notwithstanding its frequency, however, ٤٦٢٢٥ is not regular. The KK say that is orig. the ٤٦٢٢٥
Importing *multiplication* [489], its being converted into \( \text{كترلر} \) is orig. \( \text{كترلر} \) [332]. But the saying of S is preferable, because they say \( \text{تلمامة} \) [above]; while \( \text{تلمامة} \) does not occur, though the KK may say that it is one of those words whose o. f. is obsolete (R). When \( \text{فعل} \) is an *inf. n.*, it is pronounced with Fath of the initial, like \( \text{تجرفل} \) [above] and \( \text{تطرفا} \) [332], not otherwise, except in two words, \( \text{تبياني} \) and \( \text{تلمامة} \) [332], as \( \text{تبياني} \) \( \text{كترلر} \) \( \text{شيء} \) XVI. 91. For explanation of everything and *I met him face to face*, i.e., \( \text{لقاء} \); whereas in \( \text{لقاء} \) \( \text{أمحاك} \) \( \text{النار} \) V. 45. *Towards the inmates of the fire*, it is a simple substantive, which is governed in the acc. as an adv. (BS). There is [thus] no \( \text{فعل} \), with Kasr of the \( \text{ت} \), among *inf. ns.*, except these two (IY). And some say also (D) from \( \text{منفصلة} \) competing in archery, and from \( \text{شرب} \) \( \text{الحمر} \) *drank wine* (CD). But, as for \( \text{تبياني} \), says S, it is not an intensive formation, otherwise its \( \text{ت} \) would be pronounced with Fath; but is a simple substantive put in place of the *inf. n.* of \( \text{بيت} \), as \( \text{غارة} \), which is a simple substantive is put in place of \( \text{إحارة} \), and \( \text{دباب} \) and \( \text{عطلة} \) and \( \text{عينات} \) and \( \text{عطلة} \) \( \text{إحارة} \) [342. A] (R). And its counterpart is \( \text{لقاء} \), by which they mean only \( \text{لقاء} \) *meeting*, as says ArRā'ī.
I have hoped for thy bounty. Will its promises come?

For to-day hope has fallen short of meeting thee (S).

And in Fath also has been heard, to which Jh and others restrict themselves (CD); while those who recite the saying [of Tārāfa (Ahl)]

And my tippling wines ceased not, and my pleasure; and my selling and my expending my property new and old with Kasr of the which are taxed with a mistake (BS). They say that with Kasr of the occurs in only sixteen ns., two i. q. the inf. n., vid. (1, 2)

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And my tippling wines ceased not, and my pleasure; and my selling and my expending my property new and old with Kasr of the which are taxed with a mistake (BS). They say that with Kasr of the occurs in only sixteen ns., two i. q. the inf. n., vid. (1, 2)
§ 335. And [the ʿ of which is doubled to denote intensification and multiplication (IY),] is similar, as ḥaʿīṭīṭī ʿrāmīa. There was between them much shooting one at another; and as ḥaʿīṭīṭī ʿrāmīa, much incitement (M, Jrb), and ḥaʿīṭīṭī ʿrāmīa, much prevention (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because [below], and ḥaʿīṭīṭī ʿrāmīa, are intensive forms of ṭāḥāṣ, ṭāḥāṣ, and ṭāḥāṣ, ʿrāmām, (R); since the meaning is shooting one at another, and inciting, and preventing, one another (IY). But sometimes this measure occurs (IY, R) as an intensive inf. n. of the [unaugmented] tril. (R), denoting [an act proceeding from only] one [side] (IY). Thus ḍāʿīlī is much [knowledge of, and skill in (M),] guiding, quṭīṭī much mischief-making (M, R), ḥaʿīṭīṭī much evil-speaking (IY, R), and ḥaʿīṭīṭī being much engrossed with the business of the Khilāfa (R). ḍāʿīlī, then, occurs as an inf. n. of (1) ʿmālaṯ, as ʿrāmīa [332]; (2) the [unaugmented] tril., to denote intensiveness, as ḥaʿīṭīṭī [above], inf. n. of incited him, and ḥaʿīṭīṭī [below], inf. n. of particularized him (L). ‘Umar says [in tradition (L)] ʿlōla al-ḥaʿīṭīṭī lāḏānī (IY, R, Jrb), i.e., But for being too much engrossed with the business of the Khilāfa, [and
too forgetful by reason of it (Jrb),] to mind the times of the
call to prayer, I would chant the call to prayer (IY, Jrb),
thereby indicating the excellence of the call to prayer (IY).

also [334] is not regular (R); [though Jrb declares
that] Z, being asked whether it was regular or confined to
hearsay, is said to have replied "This cat. is so frequent-
ly used that it ought to be regular" (Jrb). These
inf. ns. are made fem. with the , which only occurs
abbreviated, as خَصِيصَة [above] (IY). Prolongation is
allowed by some in the whole of them; but is better
disallowed (R). Ks transmits خَصِيصَأ [272] (IY, R);
and allows prolongation in the whole cat., regularly
(IY). But [all the BB differ from him in that; and (IY)]
Fr (IY, R), of his own school (IY), disapproves of it
(R).

§ 336. The n. un. [formed (R, Jrb ),] (1) from the
unaugmented tril. [v., the inf. n. of (Jrb)] which does not
contain a , is on the measure of فَتَعَلَّة [with Fath (R, Jrb)
of the ف (R)], as بِكَرْسَة a stroke [265] (SH); the
augs. being elided, if any be in it, as هَمْجَة [below] from
حَرْجَتْ I went out, and جَنَّتْ [below] from
دَخَلْتْ I went in
[331] (R): and, (2) from everything else (SH), which con-
ists of [three (R),] the [unaugmented (Jrb)] tril., [the inf.
n. of] which contains a , [according to the opinion held
by IH (R),] the augmented [tril. (Jrb)], and the [unaug-
mented and augmented (Jrb) quad. (R, Jrb), is on the measure of the inf. n. used, as making a camel kneel once; a š being added, if there be none (SH), as a departure and a being rolled down once; and the distinctive being the context, if the inf. n. contain a š, as [below], and [below] (Jrb). And [two words (R),] and (SH, L), from the [unaugmented (Jrb.)] tril. (R, Jrb), whose inf. n. does not contain a š, their inf. ns. being coming and meeting (Jrb), are anomalous (SH, L), because the augs. are not elided from them, nor are they reduced to the formation , but the š is affixed to them as they are (R). The regular form is and [below] (R, Jrb), which are allowable: AlMutanaabbi says

(R) I met the dawn, when the night was slain in it, because the night passes away with the rising of the dawn, at Darb alKulla, [which, I think, is in the lands of the Greeks (M1),] with a single meeting that healed my deep grief (W). When the inf. n. of the unaugmented tril. [v.] contains the š, you let it remain unaltered, as [331] and [above], not and [below].
So says IH: but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the n. un. from [the inf. n. of] the unaugmented tril. [v.] is on the measure of 

For [S says that (R)], when you mean the n. un. of the inf. n., you always put it on the measure of 

the o. f., because the o. f. [of the inf. ns. (R)] is 

duly that the n. un. from [the inf. n. of (IY)] the unaugmented [tril. v. (IY)] is on the measure of 

the augment, if the inf. n. contain any, being dropped (IY), as a standing and a drink (M), and and [above] (IY). And [IM says that] with Fath (A) denotes unity, like a sitting (IM), a walk, and [above] (A), whether the unrestricted inf. n. be on the measure of , as in [from ]; or not, as in [above] from [331]: so [says Syt] in the Ham (Sn). And [BD and IHsh say that] the n. un. from [the inf. n. of (Aud)] every tril. v. is indicated by [the paradigm (L)] (L, Aud), with Fath (Aud). And what I think is that, when the inf. n. of the [unaugmented] tril. [v.] contains the , you reduce it also to , saying , with Fath of the (R). This is when the [general (Aud, A), i.e., unrestricted (Sn),] inf. n., [applicable to the few and the many (Sn),] is not [formed (L, Aud)] upon the measure
of [337]; for, if so, the n. un. [from it (L)] is indicated (L, Aud, A) only (A) by an ep. (Aud, A), or (A) by some [other] context (L, A), as رحمة راجدة a single act of mercy (L, Aud, A) and عامة راجدة a single craving for milk (L). You leave [the inf. n. of] every thing else than the unaugmented tril. unaltered, whether it be [an unaugmented] quad., like دحرجة [332]; or an augmented [tril. or quad.], like اطلال، إخرج، and تدخرجة: and then, if the ِ be not there, you add it, as إكرامة an honoring; but, if the ِ be there, you leave it alone, as [below]; though, in such cases, the n. un. is mostly qualified by واحدة, to avert ambiguity, as تعرية واحدة a single consolation; and, if we held the ِ [of compensation] to be elided, and the ِ of unity put, there would be no harm. S refers to the formation of unity as evidence that the o. f. of the inf. ns. in the whole of the tril., trans. or intrans., is فعل [above], saying that, the generic n. of such as ثمار and تماحة [254] being undoubtedly [formed] by elision of the ِ, analogy requires the generic, i. e., unrestricted, inf. n. of such as خرجة and دخلة [above] to be خرج and دخل, not خرج [331]; but that they vary the inf. ns. of the [unaugmented] tril. by adding letters, and altering the composition, because the [unaugmented] tril. is light,
contrary to the quad. and the augmented [tril.]. If the quad. or augmented [tril.] have two inf. ns., one of which is more notorious [than the other], the n. un. is on the measure of that more notorious, not of the strange one: you say دَخْرَجَةٌ صَدَقَةٌ [above], not دَخْرَجَةٌ فَرَدْةٌ; and similarly you do not say قَالَتْ فَرَدْةَةٌ from قَالَتْ فَرَدْةٌ, nor كَذَبْتُ فَرَدْةٌ from كَذَبْتُ فَرَدْةٌ [332] (R). The n. un. and the n. mod. [337] are really sorts of inf. n., because the inf. n. indicates the genus of the act [254], comprising once, twice, and several times, and the whole of its modes (Jrb). But the n. un. فَعْلَةً belongs only to what indicates an act of the physical organs, like the exs. given by IM and A: not to what indicates an internal act, like عَلْم knowledge, جَبِيل ignorance, جَبِين cowardice, and بَطْنُ niggardliness; or a permanent quality, like حَسْن beauty and صَتْرُ smartness, wit (Sn).

§ 337. The n. mod. from [the inf. n. of (IA, Aud)] every [unaugmented] tril. v. is indicated by [the paradigm (L)] فَعْلةً (L, IA, Aud), with Kasr (IA, Aud) of the ف (IA), as هو حَسْنُ الصِّلْسَة and البَشْيَة and الطَّغِيْة and الْبَيْتَة and بَيْتَبَطِّبُ الْبَيْتَة, meaning the mode of the act, not the act. itself, considered as such, the sense being He is good in the fashion of sitting and walking and eating, that he keeps to, and Most evil is
that fashion of dying and killing (L). This is when the [general (Aud), unrestricted (MKh),] inf. n. is not formed upon the measure of فَعْلَةٍ [below]; for, if so, the n. mod [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i. e.,] by an ep. (Aud, MKh) or the like (Aud), or by something else (MKh), as

I enjoined him to abstain, as one enjoins the sick man to abstain or with a certain mode of injunction to abstain, and I searched for it, as one searches for the precious object or with a certain mode of search (L), whence The search for the stray beast is a great search (Aud, MKh). And similarly when the v. is not [an un-augmented] tril., as I honored him as one honors the friend or with a certain mode of honoring (L). No inf. n. mod. is formed from the non-tril., except anomalously (IA, Aud), as She is pretty in the fashion of putting on the muffler, where they form from أَخْتَمَرَ نُفَعَةُ put on a muffler; and He is beautiful in the style of putting on the turban, where they form قَدْمَمَ نُفَعَةً put on a turban (IA); and hence from She
veiled her face, and He put on a shirt (Aud).

[with Kasr (SH, A) of the ف (SH)] denotes the mode (SH, IM), and quality (MKh), of the accident (Sn, MKh), as ضرحة (SH), i.e., a striking qualified by an ep., either mentioned, as in حسن الركيبة He is beautiful in his style of riding; or known by the circumstances of the case, as in عذر بليغ an effectual excuse. Sometimes is not a n. un., like رحمة [332]; nor is [above] a n. mod., like شدة a hardship (R).

§. 338. The inf. n. of the فتل unsound in the ج is [only (R,)] تفعلة (332) (R on the SH, L), as نعمره him, inf. n. تكرية, and نوار strengthened him, inf. n. تكرية (L). That is by elision of the first ي, and substitution of the ز for it [265], because the double ي is deemed heavy (R). No inf. n. of the فتل unsound in the ج occurs on any measure other than تفعلة, except what is extraordinary (L), [where] the double ي occurs by poetic license (R), as

بَاتِتْ تَنْزَيَةُ دَلُوْمَا تَنْزَيَةُ # كما تَنْزَيَةُ شَهْلَةُ صَمْيَا [below] (R, L) She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule تَنْزَيَة (MN). This is by assimilation of the unsound to
the sound, as the sound is assimilated to the unsound in ٍذَكْرٍ reminded him, inf. n. ٍبَصْرٍ and ٍمَعَّدَلٍ made him understand, inf. n. ٌنَبَسَرٍ ٌتَكْرُمَةٌ [332] (L). The language of Z is plain that the elided is the ج; but, in my opinion, the elided is more probably the الع. ى, because the ج remains in the sound, as ٌتَكْرُمَةٍ honoring [below], and similarly therefore in the unsound(IY). We said that the elided was the ى of ٍتَفْعِيلٍ, (1) on the analogy of ٌتَكْرُمَةٍ [above]: (2) because the ى of ٍتَفْعِيلٍ is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the ى of feminization (l). The inf. n. of the ى ٍعَمَّل اٍٍتَسْتَفَعَلٍ and ٍعَمَّل أٍٍتَسْتَفَعَلٍ unsound in the ع, as ٍعَمَّل أٍٍتَسْتَفَعَلٍ helped and ٍعَمَّل أٍٍتَسْتَفَعَلٍ sought help, is analogous to the inf. n. of their sound counterparts (L). As for such as ٍإِجْارَةٍ permitting and ٍإِجْرَاءٍ seeking permission, they are orig. ٍإِجْرَاءٍ and ٍإِجْرَاءٍ; but, the inf. n. being altered by reason of the v.'s. being altered [713], the ع is converted into ل [below] (R). And two quiescents (L), [vid.] two ل's (R), the ل substituted for the ع of the v., and the ل of the inf. n. (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the ى of feminization put as a compensation for it [265], as ٍعَمَّل ٍعَمَّل and ٍعَمَّل ٍعَمَّل, orig.
and the vowel of the َع ِب ْعَوْنُ، the vowel of the َع being transferred to the َف، and the َع converted into ِل [above]; so that, two ِل's meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i.e.,] the ِل of َعَمَّال َعَمَّال [and َعَمَّال] (IY), (a) by analogy to the elision of the letter of prolongation in such as َعَمَّال [336] (R); (b) because it is aug. (IY, R), and therefore more fit for elision (IY): (2) according to Akh and Fr, is (IY, R) the first (R), [i.e.,] the ِل substituted for the َع; and this opinion, being agreeable with analogy, is adopted by Z (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in َعَلِّل and َلَعِل [663] (R). The compensation is anomalously omitted in َلَعِل inf. n. of َلَعِل showel him, and َلَعِل inf. n. of َلَعِل performed, as َلَعِلُ َعَمَّال َعَمَّال XXIV. 37. And performance of prayer (L). Omission of the compensation in such as َلَعِل [and َعَمَّال (R)] is allowed (1) by S, on the evidence of XXIV. 37. (IY, R); while no distinction is made by him between what is, and what is not, pre. (IY): (2) by Fr, in the state of prefixion [exclusively (R)], because the post. then, [as it were (IY),] supplies the place of the ِل (IY, R), which is therefore dropped (K), as in َلَعِلُ َعَمَّال [331] (K, B); and this opinion is better, because no authentic instance has been
heard except with prefixion (R). Elision of the ١ from such as ٢ [above], however, is not allowed (IY, R) by S in any case (R); so that ٢ is not said (IY), as ١ is (IY, R), since it has not been heard (R). The difference between them is that, such as ٢ and ٢ being sometimes used complete, according to the o.f. [707], it is allowable not to put the compensation; whereas, the o.f. of such as ٢ being never found, the compensation is inseparable. In poetry, indeed, ٢ [above], by rule ٢ occurs, as ٢ [above], by rule ٢ occurs, as ٣; but the poet is allowed to revert to obsolete o.f. (IY).

§ 339. The ns. that govern like the v. are [ten (Sh, Fk),] (1) the inf. n. [below]; (2, 3) the act. part. and intensive paradigm [343] (Sh, KN), even in the du. or [sound or broken (YS)] pl. [344] (Fk); (4) the pass. part. [347] (Sh, KN), even in the du. or pl. (Fk); (5) the assimilate ep. [348]; (6) the verbal n. [187] (Sh, KN); (7, 8) the supported adv. and [prep. and (MAd)] gen. [498]; (9) the quasi-inf. n. [342. A] (Sh, Fk); (10) the n. of superiority [351, 360] (Sh, KN). IHsh's saying "ns." is a case of predominance [320], because the prep. and gen. are not a n. (MAd). I begin with the inf. n. because the v. is derived from it, according to the sound opinion [331] (Sh). The inf. n. governs like its v., which is derived from it (Fk). If the v. derived
from it be intrans., it is intrans.; and, if its v be trans., it is trans. to what its v. is trans. to, by means of itself or of a prep. (A). It therefore governs the ag. in the nom.; and is trans. to an obj. with or without a medium, and sometimes to two or more objs. [432]. And the augmented inf. n., as ٣٠٨ [332], governs like the unaugmented, as ٣٠٧ [331] (Fk). The inf. n., however, differs from its v. in two matters (A):—(1) its ag. may be suppressed (M, IH, A, Fk), contrary to the ag. of the v. [21] (A), whether the inf. n. be aprotetic, as XC. 14, 15. [below]; or pre., as XXX. 2. [below] (M): for relation to some ag. or other is not comprised in the idea intelligible from the inf. n.; so that the conception of that idea does not depend upon | the existence of] an ag., contrary to [the conception of the idea intelligible from] the v., the act. and pass. parts., and the assimilate cp. (Jm): (a) when the ag. is suppressed, the inf. n. does not assume its pron. [342], contrary to the opinion of some (A), except the inf. n. acting as a substitute for its v., as in ٣٠٨ حَيْبًا رَبِّي [below], where the inf. n. assumes the pron., because the pron. is latent (Sn): (2) as to its governing the pro-ag. in the nom. [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashil (A); but Akh, Shl, and others dis-allow it, on account of the ambiguity in it, because, when you say, e. ٣١٩ عَلَّمْتُ مِنْ ضَرْبٍ عَمَّرُ \( I \) wondered at 'Amr's beating, or being beaten, the act. sense instinctively
presents itself to the mind; while AH says that it is allowable, when the *v.* is inseparable from the *pass.* voice, like زَمَمْ [331], because there is no ambiguity then, so that Zaid’s being troubled with a cold surprised me is allowable. Thus there are three opinions, transmitted by Syt in the Ham': while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in ثَمَمْ [331] The Kurān’s being recited in the hot bath surprised me [below]; and in أَكَآلُ الْخَيْرِ bread’s being eaten and شُرَبُ الْبَاء water’s being drunk, where the *pro-ag* is *post.* to the *inf. n.*, but in sense is believed to be in the *nom.* (Sn). And, when attributed to the *pro-ag.*, the *inf. n.* is not altered [436] (Fk). The *inf. n.* governs [only (Y,A)] on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the *v.* with [the infinitival (A,Fk) \( p. \) (A)] \( \text{أَنّ} \) (Y,IM, Sh, KN), when the *past* or *future* is meant (IA, A, Fk), as II. 252. [16,29,503], i. e., \( \text{أَنّ} \) مَغْفُرَ الْحَيَاةِ or \( \text{أَنّ} \) دُفِّعَ الْحَيَاةِ (Sh); or ما (IM, Sh, KN), when the *present* is meant (IA, A, Fk), as تَخَافَا لَهُمْ كَحَيْفَتَكُمْ أَنْ وَفَّاكُمْ XXX. 27. Ye fearing them as ye fear yourselves, i. e., (Sh) : (a) you may render the *inf. n.* by \( \text{أَنّ} \) and the *act. r.* as أَعْطَبْنِي ضَرْنَكَ زِيدًا Thy beating, i. e. That thou didst beat,
Zaid surprised me, i. e., 

or the pass. v., as 

Thy being beaten, i. e., That thou wast 

beaten, vexed me, i. e. 

the two being distin-

guishable by the contexts (IY): (b) their rendering 

the inf. n. by َأَنَ and the v. is not quite accurate 

when it is in the sense of the present, because َأَنَ, when 

prefixed to the aor., makes it a pure future; but [some 

of] the G&G render it by َأَنَ to the exclusion of َأَمَ, even 

in the present, as 

Thy beating Zaid 

now is severe, because َأَنَ is more frequent and notorious in 

usage than َأَمَ; and, because of their rendering it by َأَنَ 

and the v., some of them fall into the error of supposing 

that it does not govern when in the present [341], from 

the impossibility of then rendering it by َأَنَ (R): (c) 

َأَمَ is made peculiar to the present, notwithstanding that 

it is applicable to the past and future also, in order to 

give the preference to the p. more indicative of the past 

with the pret., and of the future with the aor., vid. َأَنَ, 

which denotes the past with the pret., and the future 

with the aor., contrary to َأَمَ, which is applicable to the 

three times unrestrictedly (Sn): (d) IM in the Tashil 

mentions the contracted َأَنَ [525] together with these two 

ps., as 

I knew thy having beaten Zaid, 

i. e., َأَنَ َأَنَ 

that (the case was this,) thou hadst

203
beaten, where ُع is contracted, because it occurs after knowledge [325,526], and the position is not suitable for the infinitival (A), which does not occur after knowledge [571], nor supply the place of its two objs. (Sn): (e) the inf. n. resembles the v. only when it is renderable by the infinitival p. and the v., i. e., when it is not an unrestricted obj. (R): [so that] when it is corrob. of its op., or is governed in some way by the v. derived from it, as in ُعَرْبَت الْضَّرْبَة الْشَّدِيدَة or ُعَرْبَتَهَا ُعَرَبَيَة I beat Zaid well, or with severe beating, it does not govern (IY), because, [when it is an unrestricted obj. (R),] it is not renderable by ُع and the v. (IY, R), since the meaning of ُعَرْبَت ضَرْبًا or ُعَرْبَتَهَا ضَرْبًا شَدِيدًا is not ُعَرْبَتَهَا ضَرْبًا شَدِيدًا (R); and, when it is not replaceable by that, its government is impossible (Fk): and, as for the saying ُعَرْبَت ضَرْبَة الْأَمْيَر الْلَّيْسَ I beat him as the governor beats the robber, the op. inf. n. is not really an unrestricted obj.; but the unrestricted obj. is suppressed, the full phrase being ُعَرْبَت ضَرْبَة الْأَمْيَر الْلَّيْسَ (R): while in ُعَرَبَيَة ُعَرَبَيَا ُعَرَبَيَا [below] (Fk), where the inf. n. is a substitute for its v. (YS), and in ُعَرَبَيَة ُعَرَبَيَا ُعَرَبَيَا [where the inf. n. is corrob. of its op. (YS)],] may not be governed in the acc. by the inf. n. (Aud,Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the inf. n. here is replace
able by the v. alone without اَنَّ and ما; and by common consent in the second (YS), because of the absence of this condition (AUD); and for this reason the second صوت (Sh) in [their saying (Sh)] صررتُ بِهِ قَاذَآ لَهُ صُوتٌ [41] is held to be governed in the acc. by a suppressed v., not by (Sh, Fk) the inf. n. (Fk), [i.e.,] the first صوت (Sh): (f) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, "The inf. n.'s being renderable by one of the three, [the contracted اَن or the "infinitival اَن or its sister ما (Sn),] is not a condition of its government; but it generally is so; while an "instance of its occurrence not renderable by any of "them is the saying of the Arabs سَمَعُ أَدْنَى أَخَاكَ يَقُولُ "ذَلِكَ my ear's hearing thy brother (was, or will "be, realized, when he existed, or exists), saying that" [below] (A), a d. s. like the d. s. in صَرَرَ بِالعَبِدَ مُسِيِّنَا [29], i.e., if اَنَّ or سَمَعُ اَدْنَى أَخَاكَ حَاصلُ اَنَّ كانَ, the s. s. being the pron. [latent as ag.] of the suppressed v., not the brother (Sn): or (b) a substitute for [the expression of (A)] the v. [342], as قَرَبَ زَبَدا [below], (IA, A), فَنَدِلَ زَبَيْنُ آمَلَ الْعَجْلَ [41], and

(A) O Acceptor of reluctance, forgive sins that I have
already committed. I am afraid on account of them, terrified (Sn), where زیدنا, [ like المال and مکَّم (A),] is governed in the acc. by the inf. n. (IA, A), because acting as a substitute for the v. (IA); not by the suppressed v., according to the soundest opinion (A): while the inf. n. contains a latent pron. governed by it in the nom., as the v. docs (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, ضرِبًا زیدنا Beat Zaid [above], many of the GG say that the op. of زیدنا is ضرِبًا; but critical judges hold that the op. is the [suppressed] v. that governs the inf. n. in the acc., the full phrase being ضرِبً ضرِبًا زیدنا while, in my opinion, it is not improbable that the inf. n. may govern زیدنا, because of its acting as a substitute for the v., not by virtue of its being an inf. n.; whereas, if you expressed the v., saying ضرِبً ضرِبًا زیدنا Beat Zaid well, the op. of زیدنا would be only the v., not the inf. n. (IY): (c) it appears from the language of the GG that there is a dispute about the unrestricted obj. whose v. is necessarily or allowably suppressed [41], as to whether it or the v. be the op.: but it is best to say that, in either case, the government belongs to the v., because the
inf. n. is not really a substitute for the v., since, if it were, the v. would not be supplied before it, so that it would not be governed in the acc.; but is like a substitute for the v., since it and the v. may not be expressed together, as the substitute and original are not combined (R): (2) negative, i. e., (Fk), if it be not (a) a dim. (Sh, KN, A); so that أَعْطِبْنِي مَرْبَعُكَ زَيْدًا [292] is not said, because the resemblance of the inf. n. to the v. is remote, by reason of the dim. formation, which is a peculiarity of n. [274, 288] (Fk); or rather, because the dim. is not the formation that the v. is derived from (YS): (b) a pron. (KN, A), contrary to the opinion of the KK (A, YS); so that ضَرَبَكَ الْمُسَيِّرِ حَسْنُ رَهْوٌ الْمَحْسُونَ حَمْيَّ is not said (Fk), because the letters of the v. are wanting (Fk, Sn); (a) the opinion of the KK is attested by the saying هُوَ الْمَحْرُوفُ َإِلَّا أَلْحَرُ the pron. relating to الْحَدِيب َيِب َيِبَ; but here it governs only the prep. and gen. (YS): while IJ and Rm allow it to govern the [prep. and] gen.; and should, by analogy, allow it to govern the adv. (A): (c) limited (Sh, KN, A) by the ِةَ (Sh, A, Fk), i. e., indicative of unity [336] (Sn); so that أَعْطِبْنِي مَرْبَعُكَ زَيْدًا is not said, because the formation of unity is not the one that the v. is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]
The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i.e., the water, a soul of a rider, who was almost dying of thirst (MN),] is anomalous (A), because the limited inf. n. does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [ep. or other (A, Fk)] appos. before [the completion of (A, Fk)] its government [147] (Sh, KN, A) by the mention of all its regs. (Sn); so that Thy severe beating Zaid surprised me is not said (A), because, the inf. n. with its reg. being like the conjunct with its conj., they may not be separated (A, Fk) by the ep. or other appos. (Sn); and, if any supposed instance of that occur, then, after the ep. [or other appos.], a v. is supplied, on which the post-pos. reg. depends (A): but the inf. n. may be followed by an appos. after the completion of its government (A, Fk), as إنْ هَدَّجِرْنَا إِيَّاَيْ إِلْبَيْرُطْ لَنَنْهَلَّكَ Verily thy excessive desertion of me is destructive (Fk): (e) suppressed [342] (KN), because the letters of the v. would be non-existent (Fk): (f) separated from its reg. (KN) by an extraneous expression [342], because its reg. [in relation to it] corresponds to the conj. in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i.e., to its reg., even if it be an adv.
[342], because its reg. corresponds to the conj., which does not precede the conjunct [177] (Fk). The op. inf. n. must also be a sing. (A, Fk); and, as for the saying

قَدْ جَرَّبُوهُ فَمَا رَادَتْ نَتَجَرَّبُهُمُ # أَبَا فَدَأَةٌ إِلَّا الْحَمْدُ وَ الرَّفْعُا

[below] They have tried him, and their trials of Abu Kudama have not increased aught but his glory and prosperity, it is anomalous (A). This condition, though apparently not laid down by IHshh, is prescribed by some, who disallow the government of the du. and pl.; and is decidedly adopted by IM, because, says he, their form is different from the form of the inf. n., which is the origin of the v.; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جَرَّبَ نَفْسَهُ الْخَلْق [above], where the pl. is made to govern (YS). The inf. n. governs [in three states (IY, IA)], (1) when pre. (M, IM, Fk) to the ag. or obj., as أَمْكَبِينِي ضَرْبُ الْأَمْيَرِ الْلِّصَّ The governor's beating the robber pleased me and ضَرْبُ الْلِّصَّ الْأَمْيَرِ The beating of the robber by the governor (M): (2) when aprotthetic (M, IM) and anarthrous (IM), pronounced with Tanwîn (IY, IA, Aud, Fk), as أو إِطْعَامُ نَفْسِ يَوْمٍ ذَٰلِكَ مَسَّفَةٌ بَعْدَهُ XC.14, 15.

Or feeding, on a day of hunger, an orphan [above] and

ضَرْبٍ بِالسُّيُوفِ وَروّسَ تَحُومٍ # أَرْلَنَا هَامِهِنَّ عَنِ الْقِيِّلِ (IY, IA), by AlMarrâr Ibn Munkîdh atTamîmî (MN,
EC, J), By smiting with the swords the heads of men uc removed their skulls from the resting-place, i.e., the necks (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

[below] (M, IA) Feeble in making havoc among his foes, fancying flight will defer death (Jsh, AKB),

[below] (IA) For verily thou and the praising 'Urwa when dead, after that he called thee to save him from us, when our hands were stretched out towards him to slay him, but thou didst not save him, so that he died, the pred. of 'In being in the next verse

[orig. 683], are like the man singing to his camels to urge them on the journey, when the fornoon. is advanced, and the birds of the fates are swooping down upon them (J), and

[below] (M, IA), by AlMarrār alAsādī (S, IY, AAz, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Malik Ibn Zughba alBāhīlī (IY, AAz, AKB), a heathen poet
(AKB), Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from striking [their chief (AKB)] Misma' (MN, EC, AKB). But its government is most frequent when it is pre. (IA, Aud, Sh, KN, A) to the ag. (Sh, Fk), with the obj. mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as XIX. 42. And accept my prayer (to Thee [below], i.e., دعمني یالک (Fk). The inf. n. strongest in government is not the one pronounced with Tanwin, as is said; but the one pre. to the ag., because then, the ag. being like a part of the inf. n., as it is of the v., the inf. n. is stronger in resemblance to the v. (R). Its government, when it is pre. to the obj., (1) with the ag. mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

[below] (Sh), by AlUkaishir alAsadi, The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property (MN), in the version with أمنص in the nom. (Sh), which is refuted [by the version with the acc., showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بَنِى
(1584)

until he says (MAd)]

And the performance of the pilgrimage to the House by him that is able to find a way to it [below]: (2) with the ag. omitted (Sh, Fk), is not forbidden in prose, according to any one (Sh); [and] is frequent (Fk), as لا يُسَل آنسان من دعاة الخذير LXI. 49. Man weariseth not of (his) praying for good [below] (Sh, Fk), i. e., من دعاء الخذير (Sh). When, however, it is aprothetic and anarthrous (A), [i. e.] when it is pronounced with Tanwīn (IY, Amr. Sh, KN), literally or constructively, as فإنها مثنى القلوب XXII. 33. Verily the magnifying of them is one of the acts of piety by heart, where توْرَى is constructively pronounced with Tanwīn, according to the reading with القلوب in the nom., (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the v. (Sn), because by its indeterminateness it resembles the v. (Sh, Fk, Sn) more than the pre. and the synarthrous do (Sn), as XC. 14,15. [above] (Amr., Sh, KN, A) and بَصَرْبِ يَضْرِبُ الْمِسْتَوْبِ الْعَقْد [above] (A); and hence the saying of an Arab عَصَبْتُ من فَرَأةٍ في الأَحْصَام الْقُرَآن I wondered at the Kurān's being read in the hot bath [above]. But َيَس in the CU "This is strange, I mean the government of the nom. by the inf. n pronounced with Tanwīn, the case usually
governed by it being the acc.; for, though analogy requires the occurrence of the nom., alone or with the acc., and, when you are restricted to one of them, the nom. is worthier, still the construction frequently occurring is what I have mentioned': and IHsh says in his Glosses on the IM "The government of the ag. by the pre. [inf. n. (MAd)] is weak, and so is its government by the inf. n. pronounced with Tanwin; and, as for the synarthrous, its government is weak unrestrictedly, in both ag. and obj.; and therefore the result is that the government of the ag. [in the nom. (MAd)] by the inf. n. is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the art. to what the op. inf. n. is rendercible by, vid. the infinitival p., is impossible (R); [and] because the resemblance of the synarthrous inf. n. to the v. is remote, by reason of its being conjoined with الل (Fk): as ضَعِيفُ الْعَلَمِ َةُ للَّهِ [above] (And, Sh, A) and لَقَدْ عَلَمْتُ أَوْلَى الْبَعْرَةِ اللَّهِ [above] (A), like وَكَيْفَ أَتَوَلَّىْ أَوْلَى الْبَعْرَةِ اللَّهِ And how shall be the protecting the back of what thou art riding? (KN) and تَأَلَّكِ َةُ الْبَلَامِينَ للَّهِ [above] (A); and hence
I wondered at the giving subsistence to the evil-doer by his God, and at His leaving some of the righteous destitute (Jsh). It is objected that, prothesis being like determination by لَلَّهُ, the inf. n. with it [also] ought to be remote from [resemblance to] the v.: but the answer is that the post. is posterior to the inf. n., which therefore occupies the place of the v. before the prefixion, contrary to the inf. n. conjoined with لَلَّهُ (Fk). The synarthrous inf. n. is said not to occur in the Kur when governing an ag. or a pure obj., but to occur when made trans. by a prep., as

لا يَعْبِرُ الْلَّهُ الْجَهَرُ بِالسُّوءِ مِنِّ النِّافِئِ إِلَّا مَنْ طَلِيمٍ

God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that

إِلَّا مَنْ طَلِيمٍ is the ag. of the inf. n., i.e., أَنْ يَعْبِرُ in the act. voice, the exc. being conj.; or that الْجَهَرُ is renderable by أَنْ يَعْبِرُ in the pass. voice, the exc. being disj.; or that the exc. is conj., but a pre. n. is suppressed, i.e., إِلَّا جَهَرٌ مَنْ طَلِيمٍ (R). There is no dispute about the government of the pre. ; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the inf. n. pronounced with Tanwîn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the nom. or acc. [occurring.
(1587)

After it is governed by a v. understood (A, MAd).

As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous inf. n. (MAd): (1) its government is allowed by [Khhl and (R)] S (R, MAd), unrestrictedly, as لقُد ضَعِيف أَلْتِكَايَاٰ أَلْحِمْلَت أَلْحِمْ ُّبُث مِنْ أَلْثِرِيكَ رَبِّي I wondered at the beating thee by Zn'd ought to be allowable, on the ground that the v. is an obj. [112] (R): (2) the Küfī does not make it, as he does not make the inf. n. pronounced with Tanwīn [above], govern (MAd): while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that أَعْدَأَهُ means في أَعْدَأَهُ [514]; or is governed in the acc. by an indet. inf. n. supplied, i.e., ضَعِيف أَلْتِكَايَاٰ أَلْكَايَاٰ أَعْدَأَهُ, the inf. n. being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the لَّل in it be a substitute for the [post.] pron. [599], as in ضَعِيف أَلْتِكَايَاٰ [above]; but disallows أَلْثِرِيكَ رَبِّي عَصَراً: and AH agrees with him; but they are refuted by [the first hemistich in] عَصِيبُ مِنْ أَلْثَرِيكَ آلَحْ [above] (MAd). The pre. inf. n. has
five states (A):—(1) it is pre. to the ag. (IY, IH, IA, Aud, A), because the ag. is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the ag., by means of its prefixion thereto, is better than its governing the ag. in the nom., and than its being made like one word with the obj.: and also because its requirement of the ag. is strong, as respects the reason, because the ag. is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the v. is weak; so that nothing remains but prefixion (R): and then its obj. is put (Aud, A), which is frequent (Aud); so that it governs the ag. in the gen., and the obj. in the acc. (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them, where the d.s. supplies the place of the enunc., as in [29] (IY), whence سَمِعَ أَذْنِيَ الْحَجَر and the saying of Ru'ba [Ibn Al'Ajjaj (MN)]

(8) And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee (MN): (2) it is pre. to the obj. (IY, IH, IA, Aud, A), whether
direct, adverbial, or causative, as 

*The beating of the robber by the executioners,*

*The beating of Friday,* and

*The beating of correction or discipline* (Jm): but only when there exists a circumstance indicative of the post.'s being an obj., either the occurrence of an appos. to it governed in the acc., according to the place [340], as

*The beating of the noble Za`id surprised me; or the occurrence of the ag. plainly expressed after it* (R), as

[below] (IY, R), by Al-Huṭai'a, *Is it from a rasing of an abode b, rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?* (AKB); or an id. indication, as

*The eating of the bread surprised me* [below] (R): and then its ag. is put (WIH, Aud, A); so that it governs [the obj. in the gen., and (IY)] the ag. in the nom. (IY, IA), as

[above] (WIH), whence [252] (IA, A), like

[above] (Aud, A); and this [second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition

[above]; but it is rare (Aud, A): (3) it is *pre.* to the ag., and then the obj. is not mentioned (IY, Aud, A),
which is frequent (Aud); as XIV. 42. [above] (Aud, A), i.e., دعّاكِ فإياكَ (Aud, Su), and IX. 115. [508] (A), i.e., رَبّهُ from his Lord (Sn): (4) it is pre. to the obj., and then the ag. is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., دعّاكِ اللُّهُ (Aud); and like it is لَقَدْ أُعْطِيْكَ بَسْوَالَ تَعِطِيْكَ XXXVIII. 23. Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

فَلا تَتَّخِصَا لَوْمَيْنَ فَإنَّ أَحَا كَبْيَةٍ يَدُ ذَّكْرَكَ لَيْلَيْلَ الْعَمَّارِيَةِ مُولِعٌ

Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Lailâ al 'Āmirîya, it contains two inf. ns., لَوْمَيْنَ which is pre. to the obj., the sense being لَوْمَيْنَ لَيْلَيْلَ, and دُكَرَى which is pre. to the ag., لَيْلَيْلَ being the obj. (IY): (a) the inf. n. may be rendered by a pass. v. (IY, R), whence XXX. 2. [502]. i.e., مُنَ بُعْدِ أَنْ غُلِّبْوَا (IY): and then governs the obj. in the nom., vid. with an id. indication, as أُعْطِيْكَ أَكْلُ خَبْرَ Bread’s having been eaten surprised me, i.e., أَنْ أُعْطِيْكَ أَكْلُ خَبْرٍ; but may be pre. to it with a context indicative of the post.'s being in the place of a nom., like the gen.'s having an appos. governed in the nom., as يَعْطِيْكَ أَكْلُ التَّحْيَرِ النَّقِيَّةِ The fine white bread’s being eaten surprises me (R):

(5) it is [sometimes (Fk)] pre. to the adv. (R, IA, A, Fk),
by extension [66] (Fk); and then governs [the ag. in (IA)] the nom. and [the obj. in (IA)] the acc. (R, IA, A, Fk), as I wondered at today's beating 'Amr by Zaid (R, IA).

§ 340. The n. post. to the inf. n., (1) if an ag., is in the place of a nom.: (2) if an obj., is in the place of (a) an acc., if the inf. n. be rendered by $\text{ان}$ and the act. v.; (b) a nom., if the inf. n. be rendered by $\text{ان}$ and the pass. v. (A). The appos. of the gen. [post. to the inf. n. (R, IA, Fk, Sn)] is (1) put into the gen. (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as I wondered at the clever Zaid's beating (A, Fk) and $\text{عَجِبَتُ مِنْ ضَرْبِ ۳َيْبِ ۢالۢطَرِیفِ}$.

The eating of the meat and the bread surprised me (Fk); but is restricted [by IM (YS)] in the Tashrîl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in $\text{أَعْمَجَبْنَی} \ 
\text{ۢاکُلُ حُمّ} \ 
\text{ۢالۢطِّرِیفِ}$.

Thy honoring and the honoring by Zaid surprised me, where putting the appos. into the gen. would produce a coupling to the gen. pron. without repetition of the genitival op., which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as
Those, upon them is the curse of God and of the Angels and mankind, all of them is attributed by IM, and the tradition 

He ordered the short-tailed serpent and the serpent having two black stripes on its back to be killed is ascribed by some; while S cites [59] (YS); and hence

(IA, Aud, A), by Labid, describing a he-ass and his she-ass, Until he journeyed at midday in the beginning of the afternoon, and urged her on, to seek water, as the injured importunate creditor seeks his due (MN),

(A), by AlMutanakhkhkhil alHudhalI, The traverser of the pass, whose traverser is wakeful from fear of foes, walking as walks the courtesan, on whom is a sleeveless shift, wearing a single garment (Jsh, MN), and

قد كنت داينت بهما حساساٰ * مُهَوِّنة الأُلْسَانِ وَلَبْيَانًا
(1593)

[346.A] (IA, Aud, A), by Ziyād alʿAmbairī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ruʿba (Jsh, MN, EC), Ibn AlʿAjīj (Jsh, MN) atTamīmī (Jsh), I took her (the maid-servant) in satisfaction of a debt due to me by Ḥassān, from my fear of his falling into poverty and delaying payment (J), which is followed by


He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowability of apposition to the place, but does relate one in the case of the act. part. [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an op., as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the gen. post. to the inf. n. (Sn)] is allowable in the whole of the appposs. [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that
place, which is missing here, because the n. resembling
the v. does not govern any word in the nom. or acc.
except when it is synarthrous, or pronounced with Tanwin,
or pre. to something else than that word or its ant. (Sn)];
while Jr makes a distinction, allowing it in the coupled
and subst., and disallowing it in the corrob. and ep.
[below]. Apparently, however, it is allowable, because
it has been heard (A); and the ep. also is made to accord
with the place of the gen., contrary to the opinion of
Jr (R).

§. 341. The inf. n. governs whether it be [in the
sense of the (IY, WIH)] past (M, IH), as ٲًعُكْبِپْنِیٖ
ُقَر‌بُ ٖزَّیٖٖ عَمَّرَا ْآَمِسَ Zaid's having beaten 'Amr
yesterday surprises me (Jm); or [in the sense of
(WIH)] any other [time] (IH) than the past, i. e., the
(WIH, Jm) present [339] (IY, WIH, Jm) or future
(M, WIH, Jm), as ٲًعُكْبِپْنِیٖ إِکْرَمٍ عَبْرِ خَالِدًا ْآَلَّانَ
'Amr's honoring Khālid to-day surprises, or to-morrow
will surprise, me (Jm): because its government is
[only (IY)] on account of its [containing the letters of
the v., and (IY)] being renderable by ٌآنَ and the
[subsequent (IY)] v. [339] (IY, WIH), which sense is
found in all the times (IY); and, since the v., by which it
is rendered, is past, present, or future [402], the inf. n.
governs when in the sense of each of them (WIH).
shows by that the difference between the *act. part.* and the *inf. n.*, because the *act. part.* governs only when it denotes the *present* or *future* [345] (IY.) It is not prescribed as a condition [of the *inf. n.*'s government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the *v.*, but (A)] on account of its being the origin of the *v.*, contrary to the *act. part.* (A, Fk), which governs [only (YS)] on account of its resemblance to the *aor.* [v. (YS)]; so that it is prescribed as a condition [of the *act. part.*'s government (YS)] that it should be [in the sense of the (YS) present or future (A, YS), because they are the two [times] indicated by the *aor.* [404] (A).

§ 342. The *inf. n.* is not preceded by its *reg.* [339] (M, IH, A), as the conjunct is not preceded by any part of the *conj.* [177] (A); so that َزِيَادًا ْضَرَبَكَ ْخَيْرَ كَ َةَ That thou shouldst beat Zaid will be good for him is not said, as َزِيَادًا أَنْ تَضْرِبَ ْخَيْرَ َةَ That thou shouldst beat Zaid will be good for him is not said (M). This is said to be because the *inf. n.*, when *op.*, is renderable by an infinitival *p.* with the *v.*, and the infinitival *p.* is conjunct [497, 571]; while the *reg.* of the *inf. n.* is really the *reg.* of the *v.* that is the *conj.* of the *p.*, and the *reg.* of the *conj.* does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the *inf. n.* is not
separated from its *reg.* by an extraneous expression [339] (IY, R, A), i. e., something not governed by the *inf. n.* (IY), as the conjunct is not separated from its *conj.* [177] (A); so that

The riding of the beast by 'Amr surprised Zaid would not be allowable (IY), because part of the *conj.* may not be separated from part [177]; and

The "extraneous" is what is not dependent upon, nor supplementary to, the *inf. n.*, like the *inch.* and *enunc.*, and the *ag.* and *obj.* of a word other than the *inf. n.*; and the "non-extraneous" is what is dependent upon, and supplementary to, the *inf. n.*, like its *ag.* and *obj.*, and the *adv.* and [prep. and] *gen.* depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmānī (T)]

[And some forbearance, before ignorance, is a submission to dishonor (T)], where the ل of لِلدِلِلَّةِ اذْعَانَ mentioned, but upon one sup-
pressed before it, indicated by the mentioned, the full phrase being

And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i.e.,

And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text

LXXXVI. 8, 9. Verily He is able to restore him to life on the day when the secrets shall be tried, where is not governed in the acc. by رَجْعَةَ, as Z [followed by B] asserts, otherwise the inf. n. would be separated from its reg. by an extraneous expression [لَتَقَادِرُ] ; and [a word, vid. the inf. n., implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be إن رَجْعَةً يُومٌ ثَلِيْثٌ السَّرَّارِ، يَقُدِّرُ اللَّهُ عَلَيْهِ (Sn).] before the completion of its conj. [by the adv. (Sn)]: and the approved construction is to supply an accusatival op. for يَرِجَعَةً يُومٌ ثَلِيْثٌ السَّرَّارِ (He will restore him to life) on the day, etc. (A), with Fath of the ى, from the trans. رَجَعَ, for affinity to the inf. n. (Sn). And hence also the saying

Reproaching with the gift is conducive to blame: then
reproach not thou, so that thou be found without praise
or wealth, where the governing in the _gen_. is not
dependent upon , so as to make the construction be
although the sense accords with this,
because the parsing would then be corrupt, since it would be
liable to the two objections mentioned, [vid. separation
by an extraneous expression, and predication of the con-
junct before the completion of its _conj_. (Sn)]; and that is
avoided by the dependence of the upon a suppressed
[inf. _n._], as though Reproach-
ing is conducive to blame, (reproaching) with the gift
were said, the second being a _subst._ for the first, but
suppressed, while its _reg._ is retained as an indication of it
(A). And similarly, say they, the _inf._ _n._ may not be sup-
pressed [339], and its _reg._ retained, because that would be
like suppression of the conjunct and part of the _conj._, with
retention of the other part; unless the _inf._ _n._ be strongly
indicated, in which case the suppression is like that
mentioned in [the discussion on] the concomitata _obj._
[68-70]. This is what they say (R). But, [says R
(Sn),] I see nothing to prevent the _inf._ _n._ from being
preceded by its _reg._, when an _adv._ or its like, as
XXIV. 2. And let not pity for them take hold of
you and XXXVII. 100. And, when he
reached the age of working with him; and such precedence
is frequent in their language, while supplying the v. in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the inf. n. from being renderable, as respects the sense, by the infinitival p., notwithstanding that the former may not be subject to the predicaments of the latter. The genuine obj., indeed, does not precede it, because its government is weak: but a tinge of the v. suffices for [the government of] the adv. and its fellow, so that they are governed even by what is extremely remote from government, like the neg. p. in. LXVIII. 2. [498], and the pron. in 

[339], i. e., by Zuhair[Abn Abi Sulma alMuzani (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghaṭafān, and urging them to make peace with their cousins, the Banu 'Abs, and deterring them from making war, the hardships of which they had known in the War of Dāḥis (AKB)],

And war is not aught but what ye have known, and experienced; nor is it, i. e., my account, of it, the conjectural account (EM, AKB). And the truth, says 'Sd, is that the reg. of the inf. n. may precede, when it is an adv., because this is a word that a tinge of the v. suffices
for [governing] (Fk): while those who think that the inf. n. is not preceded by its reg., unrestrictedly, are mistaken; and accordingly the ج in the Ḥamāṣi's saying [above] is dependent upon the إِذْعَانُ mentioned, not upon another إِذْعَانُ supplied (BS). And, according to this, the inf. n. may also be separated from its reg. by an extraneous expression, the v. not being supplied, as II. 179, 180 [above]. And similarly the inf. n. may govern when understood, provided that an indication of it exists (R). As for the inf. n. occurring as a substitute for the expression of its v. [339], the soundest opinion is that it is equal to the act. part. (1) in assumption of the pron. [according to the theory that the government belongs to the inf. n., not to the v. that it is substituted for; while, according to the theory that the government belongs to the v., the pron. is in the v., and there is no pron. in the inf. n. (Sn)]: and (2) in allowability of being preceded by (a) the acc. governed by it, and (b) the gen. governed by a prep. dependent upon it, because it does not correspond to a conjunct, nor its reg. to the conj. (A), whether we proceed upon the theory that the government belongs to the v., for which the inf. n. acts as a substitute in sense alone; or upon the theory that the government belongs to the inf. n., as is expressly stated by A, on the ground that it is an
unrestricted obj. acting as a substitute for the v. in sense and government [41] (Sn).

§ 342. A. The quasi-inf. n. is what is equal to the inf. n. in indication [of its sense (A, MKh), vid. accident (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, rad. or aug. (Sn, MKh)], in its v., without [receiving (IA)] compensation (IA, A): like ʿuṣṣaʿ giving, which is equal to ʿuṣṣa [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its v. ʿuṣṣ, without receiving any compensation for it (IA). So IM defines it in the Tashil (A). The following, therefore, are excluded:—

1. ʿātā, because it is devoid of the l of ʿaṭā literally, but not constructively, for which reason the l is sometimes expressed, as ʿaṭā, but converted into ʿaṭā because preceded by a letter pronounced with Kasr; and 2. ʿuṣṣ [699], because it is literally and constructively devoid of the of ʿuṣṣ, but receives the s as a compensation for it: so that these are inf. ns., not quasi-inf. ns. (IA, A), contrary to ʿuṣṣ from ʿuṣṣ [331], and ʿuṣṣ from ʿuṣṣ [below], because they are literally and constructively devoid of part of what is in their vs., [vid. the and one of the two double letters, while the letter of prolongation in them is not a
compensation (Sn)]; whereas the property of the inf. n. is to include the letters of its v., exactly, as تَرْضَى, inf. n. تَرْضِى, or with an addition, as أَلْعَمْ, inform. n. إِلْعَمْ (A). The v. of كَلَم is either كَلَمٍ or تَكَلََّم, the real inf. n. of which is تَكَلَِّم [or تَكَلََّم], as IV. 162. [39] (IY on §. 1). BD, however, asserts that عَطَلاً is an inf. n., its Hamza being elided for lightness; but this is contrary to what is distinctly declared by other G.G (IA). The quasi-inf. n. [sometimes (IA)] governs (IM, R) like the v. (IA), whether it be pre., or aprotthetic and anarthrous, or synarthrous (Sn), like the inf. n. [339] (R), as

أَكْفِرْ فِي بَعْدِ رَأْسِ الْبُرُّ عَنَّى وَبَعْدُ عَطَلاً إِلَى الْبَرَاءَةُ الْرَّقَاعَةٌ [below] (IA), by AlKuṭāmī, praising Zufar Ibn AlḤārith alKilābī, What! Shall I be thankless after thy repelling of death from me, and after thy giving me the hundred grazing camels? (Jsh, MN, AKB), whence the tradition [of 'A'isha (MN)]

On account of the man's kissing his wife is ablution necessary, [i.e., تَقْبِيلٍ (MN).]

إِذَا صُمِّحَ عَلَى الْخَالِقِينَ الْمَلَكَ الْمُهَيْنَدُ # عَسَبَ # مِن الْأَمَالِ الْأَمِينِ # # #

[When the Creator's helping the man comes true, he does not find a difficult one of the hopes aught but made easy; i.e. إِعَانَةٌ (MN), and

يُعْسِرُكَ الْكَرَامُ تَعْدُدُ مِنْهُم # فَلا تَرْبِينِ لِغَيْبِهِمْ أَلْوَنَا.]}
[below] (IA) By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i.e., بَعِيَّةُكَ (J). The quasi-inf. n. [that governs like its v. (MAd)] is the generic substantive transferred from its original meaning to import accident, like كَلَامُ[above] and كُلُوبُ[below] (Sh). The quasi-inf. n. is [of three kinds (Sh, A),] (1) what [indicates the sense of the inf. n., and (R)] begins with an aug. مُ (R, Sh, A) not denoting reciprocity [499] (Sh, A), like مَصْرَبُ (Sh, A), مُكَلِّدَةُ (A), and مُسْتَخْرَجُ (R); and this governs [like the inf. n. (A)], by common consent, as

أُطْلِيقَتْ إِنْ مُصْبَتْكُ رِجَالًا * أَهْلِيِ السَّلَامُ إِلَيْكُمْ ظَلَّمٌ [333] (Sh, A), by AlHārith Ibn Khālid (ID, Jsh, MN, CD) alMakhzūmī, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression (Jsh, MN), i.e., إِصْبَاتُكُمُ (Sh, Sn), because it is really an inf. n., named the mim inf. n., and sometimes, but only tropically, [i.e., carelessly (MAd),] called a quasi-inf. n. (Sh): (2) what is a [generic] proper name [for an accident (Sh)], like نَجَّارُ [8, 193] (Sh, A), سَبِيحَانُ [8, 193] (A), بَرَةُ [8] حَمَادٍ [41], and بَرَةُ [193] (Sh), and being in easy circumstances (A), a proper
name of ظسر (Sn); and this does not govern by common consent (Sh, A): (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the inf. n. (R) to denote accident, like َكَلَّم [above], which is orig. a substantive denoting the words spoken, but is transferred to the sense of ُتَكْلِيم speaking; and ُتَوَاب [above], which is orig. a substantive denoting the recompense of the workers, but is transferred to the sense of ُرَكَبَة recompensing (Sh): and the government of this [sort Sh] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as أَكْفِرُ أَلَّم [above] (R, Sh, A), i.e., إِعْطَائُكَ ُهُنَّأ thy giving, though ُعَطَأ a gift is orig. a [concrete] substantive denoting what is given (R); and hence ُعِشْرُنَّكَ أَلْم [above] (A),

They said "Thy speaking to Hind (the beloved of this poet), while she is lending her ear to the speech, will heal thee." I said "True is that. Would that it existed!" (MAD), i.e., ُتَكْلِيم (Sh),

لَا يَوَابِ عَلِّيٓ لَّلَّهِ كَلَّم مَوْجَدِي َجَدَان مِنْ أَلْفِ ذَرَّةٍ فِيهَا يَجْعَلُ (Sh, A), by ِحَسَنُ إِبْنُ ثَابِثٍ الْأَنْسَارِي (MN, AKB), praising our Prophet Muḥammad (AKB), Because God's
recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide for ever (MAd), and the saying of 'A'isha بُنيَ قَبْلَةَ الرَّجُلِ أَلَّخ [above] A), but is forbidden by the BB (Sh, A), who supply these accs. with vs. to govern them (Sh). The government of the quasi-inf. n. is rare (IA, A), though regular, as is deducible from the antithesis [between “rare” here and “anomalous” below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the quasi-inf. n. is not a proper name, and does not begin with an aug. م not denoting reciprocity (MK),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse أَكْرَرَ آَلِهَةً [above] (IA). And IM indicates its rarity by making من العبّال indet. [in his phrase يُلْوَّض مَصْدِرُ عَمَلَ And a quasi-inf. n. has a government] (A). But Diya ad-Din Ibn Al'Ilj says in the Basit “And it is not unreasonable that what stands in the place of the inf. n. should govern like it; and one Grammarian is reported to have allowed that regularly” (IA).
§. 343. The act. part. is that \([n. \text{(WIH, Jm)}]\) which is derived from \([the \text{inf. n. of (Sh, Fk)}]\) a v., to denote the person, [or thing (R, Jm, YS),] whereby \([the \text{accident denoted by (R, MAd)}]\) that v. exists [339], in the sense of originating (IH, Sh, Fk), i.e., of \([\text{coming newly into (Jm)}]\) existence (Jm, YS) after having not been (YS), and of existing restricted by one of the three times (Jm), like \(\text{ضارب} \) striking and \(\text{مُكرَم} \) honoring (Sh). Thus \(\text{ضارب} \) means a [person, or] thing, whereof striking is affirmable after having not been (YS). But this definition does not include all the act. parts., as Zaid is opposite ‘Amr and ~بَنْ مَفْاَجِلُ عُمَرْ فَلاْيَنَأ going far from him or ~نَّابعٌ عَنْهُ combining, or uniting, with him, because these accidents are relations between the ag. and obj., not existing by one of them specially, to the exclusion of the other (R). And the act. part. is often used without importing \(\text{coming newly into existence and originating, as in} \ \text{اللهُ عَالِيم} \ \text{God is knowing} \ [\text{Note on p. 344, l. 6}] \[268,312], \text{etc. (YS).} \ \text{The act. part. is the ep. [140] indicating an ag.,} \ [\text{vid. the ag. of the accident denoted by that ep. (Sn),} \]
when [that ep. is] conformable, in both genders, to the aor. of its v. [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the o.f., as in the case of 'يَقُوم,' [703] and قَامَ [708] (Sn) ; importing the sense thereof, [i.e., of the aor., vid. the present or future, and likewise innovative continuity (Sn),] or the sense of the pret. [403] : so IM defines it in the Tashil. (A). It is what indicates origination and its ag. : so that such as نَفَّضُ superior [351] and حَسَن beauty [348] are excluded by "origination," since they indicate only subsistence ; and such as مَضَرَب struck [347] and قَامَ stood or has stood [402] by the mention of "its ag." (Aud). The act. part. [derived] from [the inf. n. of (Sn)] [the unaugmented (IH, Aud)] tril. [v. (WIH, IA, Aud, Sh, Sn)] is formed upon the measure of فَاعْلٌ [347] (IH, IM, Sh, Fk), whether the tril. be intrans. (A), like فَعَلَ flowed (IM), i.q. سَلَّلَ, act. part. فَنَانَ flowing, and ذَقَبَ went, act. part. سَلَّمَ, act. part. ذَهَبَ going; سَلِيمَ was safe [below], act. part. سَلِيمَ safe; and فَرَة was lively [below], said of a horse, act. part. فَلِيَّا lively: or trans., like [لَدَأ reared, nourished, i.q. رَزَى, act. part. فَنَانَ rearing, nourishing, and (Sn)] struck, act. part. مَضَرَب striking; and ركَب rode [below], act. part. ركَب riding (A). That is
[frequent (Aud),] regular (IA),] in (1) [every (IA)]
with Fath [of the ع (IA)], whether intrans, like خَلَّدَ (Aud),] and or trans., like ضَرَبَ : (2) with Kasr [of the ع (IA)], when trans.,
like رَكَبَ [above] (IA, Aud), and علم knew, act. part. عَالَيم
knowing (IA). But it is rare in (1), [with Kasr (IA,
Aud, A) of the ع (IA, A)], when intrans. (IM), like سَلَمَ [above] (IA, Aud, A), the regular forms being (a) فعلٌ [in accidents (Aud, A)], like أَشْرَ فُخْلُصَ exulting [432] (IM) and
رَجُعَ rejoicing [432, 484] (Aud, A); (b) فعلٌ [in colors and
constitutions (Aud, A)], like [أَسْوَدَ black and (IA, Aud)]
أَجْهَرَ unable to see in the sun; (c) فعلانٍ [in what indicates fullness, like صَدِيِّانَ satisfied with drinking; or heat of the inside (Aud, A)], like [ثَرْبِيّ black, and (IM) طَرْبِيّ thirsty IM]: while
سَيْكَ and قُنُوكُ middle-aged, in the case of the intrans.
فعل (Sn),] are anomalous (A), the regular forms being
كَهْلْ and مِرْضٌ, because they are [derived] from
the inf. ns. of vs. denoting] accidents (Sn): (2 فُعُلَ (IM), with دَامَم (IA, Aud, A) of the ع (IA, A), like فَرْطَة [above]
(Aud, A), the proper forms being (a) فعلٌ, [which is
regular (Aud, Sn), according to others than IM (Sn), ]
like عَمِيلٍ comely, the v. of which is جَمِيلٍ (IM),
noble (IA, Aud), and smart, clever, witty (Aud, A); (b) [which is inferior to قَبْيلَ (Aud, Sn)] like ضَخَمٍ (IM) and شَهِيمٍ (IA, Aud, A): while the following are rare, [inferior to the two former (Aud),] in the case of (a) فَعَلٍ (IM), like أَخْطَبَ dark-red (IA, Aud, A) and أَحْرَشَ bulky (IM) and (IM), like فَعَلُ valiant (IA, Aud, A) and حُسْنَ beautiful (Aud, A); (c) فَعَلُ, like شَجَاعٌ brave; (e) فَعَلُ, like unclean [239]; (f) فَعَلُ, like عَفْرُ bold, crafty (Aud, A); (g) فَعَلُ, like غَمْرُ inexperienced in affairs; (h) فَعَلُ, like حَصْرُ having a narrow orifice to the teat; (j) فَعَلُ, like حِجْسٍ (A), but, in the [Jh and] KF, حَحْسَن rough, rugged, coarse [239], so that perhaps it has two dial. vars. (Sn). And [the act. part. of (IA)] فَعَلَ [with Fath (IA, Aud, A) of the (IA),] sometimes contents itself with another [measure (IA, Aud, A)] than فَعَلٌ (IM), like نَيَّيْبٍ nice, شَيْخٌ old, أَشِيْبٌ hoary (IA, Aud, A), and عَفْيِفٌ chaste. But the whole of these cps. are assimilate cps. [348], except فَعَلَ, like قَاتِمٍ and قَارْبٍ [above], which is an act. part., except when it is pre. to its nom., vid. when it indicates subsistence, [i. e., continuance, not origination (Sn).] like شَامِحٌ أَلْدَارٍ pure of heart and مَيْتٌ distant in
abode, in which case it also is an assimilate ep. [349] (Aud, A). IH says that (R) for this reason the act. part. is named اسم الفاعل, which is the measure of the act. part. of the tril. (R),] because the tril. is frequent (WIH, R); not اسم الفاعل, nor اسم المستفعل [below]. But what he says requires consideration, because اسم الفاعل does not mean the n. denoting the (formation occurring upon the measure) فعّل, but the n. denoting what does (the thing); while اسم الفاعل, اسم المستفعل, and the like do not occur in the sense of what does (the thing), so that one might say اسم الفاعل [or اسم المستفعل]. If, indeed, he had said "They apply اسم الفاعل unrestrictedly to him that does not do an act, as مَكَسُّ رَمّ جَهَلْ ignorant, and ضَمَر slimmer [349], because what this shape is formed to denote does, in most cases, do an act, as مَكَسُّ رَمّ جَهَلْ standing and مَكَسُّ رَمّ bringing out," it would have been something (R). The act. part. [derived] from [the inf. n. of (Sn)] any[v.] other than the [unaugmented(IH, Aud, A)] tril. is formed upon the measure of the aor. [of the act. voice (R, Jm)], by putting an[aug. (IM)] م (IH, IM, Sh, Fk) pronounced with دَامم (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether
the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (IH, IM, Sh, Fk), literally, as in 

honoring, or constructively, as in choosing and being red (WIH), without restriction (IM, Sh), [i. e.,] whether the penultimate of the aor. be pronounced with Kasr (WIH, R, IA, Aud, A), as introducing and asking forgiveness (IH), or Fath (WIH, R, IA, Aud, A), as trying to remember (WIH). Sometimes 

is (1) pronounced with Kasr of its م by alliteration to the ع, or with Damm of its ع by alliteration to the م, as مَئَنَت مَئَنَت for مَئَن مَئَن [252]: (2) replaced by (a) عَشَب, as produced hervage, act. part. أَرْسَ produced the yellow plant called وَرْس, act. part. وَرْس; and grew up, became adult, act. part. يَغَّلَ; and hence XV. 22. And we have sent the winds fertilizing, according to one interpretation (R), i. e., like الطَرَائِخ, مُلْصَبَحَ, i. q.שותب، مُفَعل (b) لِيَبْكُ يَرِيدْ الْعُرْجُمُ. [23] went far, act. part. أَجَسَحَن مُسَهَّب, as produced the yellow plant called and hence مُفَعل (R). But Kasr of the م in مَعِين from مَهَّر, مُفَعن, from أَغَر ráided, and from أَبَان helped, was plain, by alliteration to the vowel of the following
letter, is anomalous (Tsr). They say that فاعل occurs i. q. مفعول, i. e., [سَرَأْتِهُ, i. e., مَعْفُول, مَعْفُول] and these are rather rel. ns., like نَاشِبُ and نَابِي [312], since the فاعل i. q. the rel. n. is not obliged to have no v., but may also have a v.; and the same expression is then common to the rel. n. and act. part. (R). The truth is that فاعل does not occur i. q. مفعول, the instances cited being explained by the BBas rel. ns.; and by the Rhetoricians as cases of tropical attribution, the proper phrases being دافِق صاحِبة whose possessor is pouring out, دافِق صاحِبة whose possessor is hiding, and دافِق صاحِبة whose possessor is finding is pleasant [312] (BS). And so the act. part. is said to be [sometimes] on the measure of the pass. part., as إِذ كَانَ وَعْدُ مَأْتِيَا XIX. 62. Verily He, His promise is coming, i.e., آتِيَا; but this is rather of the ont. of آتُتهُ الْأَمْرُ I did the matter, i. e., فعلتهُ, meaning مَعْفُولاً done (R). The act. part. governs like its v. (M, Fk), in the act. voice, intrans. or trans. (Fk), whether it be prep. or postpos., as زَيْدُ ضَارِبٌ غَلَامَةٌ عَمْراً Zaid is such that his young man is striking 'Amr and هُوَ عَمَّرَ مَكْرُومُ He is honoring 'Amr; expressed or understood, as هو ضَارِبٌ زَيْدٌ وَعَمَّرُ He is beating Zaid, and (beating) 'Amr [346. A,
538, i.e., and Art thou (beating) Zaid, beating him?, as though you said أُصَلِّبٌ عَرَّاٰ (M), and ُذَيَّدَا أَنَتْ صِارِبٍ (62) (Y): except that (1) the act. part. may be pre. to its reg. [346.A], while that is not allowable in the v.; (2) the J [346. B, 504] is not prefixed to the postpos. reg. of the v., while that is allowable here, as XLI. 16. [312]; (3) the act. part., when an enunc. of a d. u., does not govern a preceding word, so that هَدَايِ أُصَلِّبْ صَارِبٍ وَتَارِكْهُ is not allowable, because the v. would not be good here (YS). The reg. of the act. part. may precede (1) the act. part. [344], as in هَدَايِ أُصَلِّبْ This man is striking Zaid; except when the act. part. is governed in the gen. by a pre. n. [below] or a non-red. p., as in هَدَايِ أُصَلِّبْ تَأَيَّنَّلَهُ and لَيْسَ مَرَّتْ رَيْدَة أُصَلِّبْ Z-ad is not striking 'Amr, though some disallow the last; while many except from the pre. n. [above] the words أَوَلُ, مَثَل, غَيْر : (2) the inch. of the act. part., as رَيْدَة هَدَايِ أُصَلِّبْ This man is striking Zaid: so [says Syt] in the Ham' (Sn). And, as its v. governs the two advs. [64, 498], the d. s. [75], the inf. n. [39, 432, 435], the causative obj. [72], the concomitate obj. [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the aor. in measure and gender [248], in
indicating the *inf. n.* and admitting of denoting one of the two times [404], and in having the *J* of inception [604] prefixed to it (Fk). The intensive paradigm is that [*ep. (MAd)*] which is transmuted from [the form of (Fk)] into [the form of (Fk)] or or frequently, and or rarely, to denote intensification (Sh, KN) of the quality (YS), as Zaid is learned, or well-versed, in this question; and repetition (MAd), and multiplication (Sh, Fk), of the act (Fk, MAd), as Zaid is a great slaughterer of the fatted beast (MAd). [Thus] or or [below], in [importing intensiveness and (Aud, A)] frequentativeness (IM) of the sense (Sn). It is then entitled to the same government as had (IM) before the transmutation (A); and therefore governs like the v., in the same way as the *act. part.* [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the *act. part.*, it is divisible into what occurs as conj. of *āl*, which [kind] governs unrestrictedly; and what is denuded of *āl*, which [kind] governs on the two conditions mentioned (Sh). And hence
Being a man of war, wont to put on its trappings in readiness for it, and not wont to hide inside the tent-poles, here meaning tents, knock-kneed from fright (AAz, Jsh, MN), and the saying [of one of them (IA)] whatever betide, honey I am wont to drink [below], transmitted by S (IA,A); the saying [of one of the Arabs (IA,A)] Verily he is wont to slaughter their fat ones [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A); and

أَحَا ٱلْحُرَبِ كَبَّاسًا إِلَيْهِا ُحَلَّلَهَا • وَلَيْسَ بِوَلَلَّكَ الْحُرَبُ فَعَمَّلاً (IA, Aud, Sh, A), by Al-Kulâkh Ibn Ḥazm (IY, AAz, Jsh, MN) Ibn Janâb (MN) at-Tamîmî (IY) as-Sa’dî (AAz, Jsh) al-Minkârî (AAz), the Râjîz (ID), describing himself (Jsh),

\[\text{Verily he is wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer (MN, AKB), an enallage from the 3rd to the 2nd pers. (AKB), and}\]
On an evening such that, if Su'dā had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust (MN). And S cites

...

békīt ʾākhā ʾal-dīnā yūkhmad ʾišāʾa ʿalā ʾl-dīnā ʾl-qāsīm ʿalā ʾl-dārūsin ṣārīb (M), by Abū Tālib, [I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad (AAz),] which contains an indication that ʿuğāl may be preceded by its reg. [below] (IY). The government of these three is frequent (Sh). And the government of ʿuğāl is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for ʿuğāl, with survival of the government (Sn),] is rare in ʿuğāl and ʿuğāl (IM, Sh). And ʿuğāl is much rarer than ʿuğāl (S). And hence the saying of one of the Arabs: ‘Inna Allāh ʿṣābiyya ʿdūa faṭīḥa’ Verily God is wont to hearken to the prayer of him that prays to Him below] (IA,Sh), like
(1617)

لَاتَاكُانُ أَمَّا مَنْ هُمَا كَشِبَيْهَةٌ مِّنْ هَلَالَةٍ رَأَيْتَ مِنْهُمَا تَشْبُهُ الْبَدْرُ

[below] (Aud, A), by 'Ubaid Allah Ibn Kais arRukay-yat, (They are) two damsels, such that, as for one of them, she is closely resembling a new moon, and, as for another of them, she resembles the full moon (MN, EC); and

أَتَانِي أَنْهُم مُّرْتَحْنَ عَرْقُيِّ مُحْكَاهُ الْكَيْمَلَيْنِ لْهَا نَديِدُ

[below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), It has come to me that they are tearing my reputation to shreds, the young asses of AlKirmalân (a water in the mountain of Tayyi), making a noise (MN, AKB), and

حَيْدَرُ أُمُورًا لَا تَهيِّبُ رَأْسُ مَّا لَيْسَ مُنْجِيَةً مِّنَ الْأَتَدار

[below] (IA, A) (He is) wary of matters that harm not, and careless of what does not save him from the decrees (MN, EC, AKB) of God (EC), cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of نُعُلُ (A)] the saying of Labid [describing his she-camel (AKB).]

أوْ يَسْبَحُ شَيْخُ عُصَادَة سُهُمٍّ بِسَرَانِيَّةٍ تَذْبُ لَهَا وَلُوْمٍ

[below] (IY, A) Or a wild he-ass sticking to the side of a long-backed she-ass, on her back, that has scars and wounds from his biting her (Dw, AKB). And one of the BB, [i. e., Jr (MAd),] agrees with him about نُعُلُ,
because it is on the measure of the v.; but disagrees with him about حَدِيثٍ, because it is on the measure of the assimilate ep. [348], like حَدِيثٍ، which does not govern the obj. in the acc. (Sh). The intensive paradigms governing, by common consent of the BB, are three، and حَدِيثٍ، which are formed from the [unaugmented] tríl., as حَدِيثٍ كَرَمٍ رَقَصْوا بيِ مُقَدِّمًا # على الحَدِيثِ خَرى أَنْتَ إِلَيْهَا تَكُونِيَّةٌ [by Sad Ibn Nashib alMáziní, Then, O, I call the clan of Rizám, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it (AKB), إِنْتُ ليُنْصَبُ السَّيْفُ الْمُح* [above], and حَدِيثٍ كَرَمٍ رَقَصْوا بيِ مُقَدِّمًا # على الحَدِيثِ خَرى أَنْتَ إِلَيْهَا تَكُونِيَّةٌ [above]: and sometimes from حَسَّسَ as sensitive from حَسَّسُ was sensible of, and حَدِيثٍ كَرَمٍ رَقَصْوا بيِ مُقَدِّمًا # على الحَدِيثِ خَرى أَنْتَ إِلَيْهَا تَكُونِيَّةٌ [below]; and حَسَّسَ from حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, حَسَّسُ was sensible of, 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as a direct obj. (AKB). That is disallowed by others, who say that مَرَّنَا is an adv. to شَأْنَا, [not a direct obj. (AKB)], because كَلِيلُ is intrans.; and that, if it even belonged to كَلِيلُ, there would be no evidence in it, because it is an adv., for which a tinge of the v. suffices (R). But [a plea is advanced, in justification of S, that (R)] كَلِيلُ is i. q. مَكْلُ (IY, R); and its [direct] obj. by a trope, as أَنْتَبِهْ تُورَمَتْ I have tired out thy day is said. In that case, however, فَعِيلُ is an intensive form of مَفْعُولُ, [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of فَعِيلُ, [the saying (R) حَتَّى يُؤْمِنُ أَمْرُ آللَّهِ] [above] (IY, R). But that is disallowed by others, who say that the verse is forged: AlLāhîkîr is reported to have said “S having asked me for evidence of the transitive ness of فَعِилُ, I made this verse for him” (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labîd aṣṢāḥâbī أَوْ مَسْكِنُ الْحُرُر [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid AlKhail aṭTâ’i aṣṢāḥâbī another irreproachable verse, vid. أَنْتَى أَنْثَى آللَّهِ [a’ove] (AKB). When, however, فَعِيلُ and فَعَلُ are not
transmuted from the act. part., as smārt and sagacious, there is no dispute that they do not govern the acc., since our discussion is about the intensive paradigms, not about the assimilate eps. [348] (R). occurs as an intensive form of mūfāl [often (IY)] as in ʿudābāb Il II. 9. A grievous chastisement (IY,R), i. q. ʿūmir (IY), according to one opinion (R), and mūṣīb, i. q. mūṣīb [246] (IY), whence "... Ott ..., iii-0 iii-0 ..." [Iy,R], by 'Amr Ibn Ma'dikarib (IY) azZubайдی a.Šahابت, Is the summoner making one hear from Raiḥāna keeping me awake, while my comrades are slumbering? (AKB). But, as for the mūṣīb i. q. ʿūmir, like ʿīlīs and ḥisib calling to account [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the act. part. resembles the v. (R); and, whenever an acc. occurs after [any of (Sh)] them, it is governed by a supplied v. (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the act. part., since they import, repeated, what it imports; and because their government
is transmitted by hearsay, as in what is reported by S, and the sayings of the Arabs, *Verily God is ready to forgive the trespass of the sinners and* 

and the poet's saying *Verily God is ready to forgive the trespass of the sinners and* [above], and the poet's saying [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the lit. resemblance [to the v.], because the intensiveness in sense makes up for that deficiency; and also because, being derivs. of the act. part., which resembles the v., they do not fall short of the assimilate ep. in resemblance to the act. part., for which reason the sense of the present or future is not prescribed as a condition [of government] for them, as it is not for the assimilate ep. [348]. But IBdh says that they do not govern, when in the sense of the past, like the act. part. [345]; and, in the verses cited, they obviously denote the unrestrictedness importing continuity. [Note on p. 344, l. 6]. The intensive formations, like the act. part., may be preceded by their acc. [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in intensiveness (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) one that does the thing once, is َفاَعَلُ، as َقَاذِلُ.
slayer: (2) one that repeats the act, is [252] slaught erer: (3) one that goes to extremes, and is strong, in the act, is [252, 269] very patient: (4) one that is accustomed to the act, is [269] and when she is accustomed to give birth to male and female by turns: (5) one that is \[328\] an instrument, and apparatus, for the act, is (a) [328] warlike (D); (b) as [328] [CD]. But IBr observes that the distinction mentioned by H between [above] implies that these paradigms are not formed from the non-tril., [because the act. part. of the non-tril. is not upon the measure of [Sn]]; and such is the case, except in what is extraordinary (A), like the foregoing verse, since it is from resembled (Sn). But he says in the Tashil “And [above] ”, alluding to their saying quick in comprehension from comprehended [above], and want to leave a heel-tap from left a residue in the cup; gave, and want to lay low from
laid low [above]; quick, active from رَعَقَ quick; and سَيِّعٌ made to hear [above], and نَذِيرِ warner from أَنْذَرَ.

§. 344. The numbers other than the sing. (IM), i.e., (IA, A), the du. and the [sound or broken (M, R, Jm)] pl. (M, IH, IA, Aud, A) of the act. part. (M, WH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the sing. (M, IH, IM) in government [339] (M, WH, IM, Jm) and conditions (IM, Jm). In the case of the du. and sound pl. [345], the reason is obvious, because they retain the form of the sing., in which the act. part. resembles the v. [343] (R). Hence

by 'Antara, Slanderers of my reputation, when I have not slandered them; and vowing, when I meet, i.e., see, them not, to shed my blood, while in my presence they dare not try it (EM)]; and وَالْذَّاکِرِينَ الْلَّهَ كَنِّيْرًا وَالْذَّارِینَ حَلْمٌ هُنَّ كَنِّیْفَاتٌ ضِرْعَة

XXXIII. 35. And the men and women often remembering God and ضِرْعَةَ XXXIX. 39. Shall they be dispelling His affliction? [346. A] (Aud, A), read [by IA] (B) with Tanwin (K, B), according to the o. f. (K), and with ضِرْعَةَ in the acc. (B). And in the case of the broken pl., the reason is that it is a deriv. of the sing. (R). You say هُمُ نَطَالُ مَکَةُ They are inhabiting Makkah
and They are making a pilgrimage to the House of God (M); and hence

They have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN), 

[with two Dammas (MN)] being pl. of غُفْرُ [246] (IY, Aud), and

by AlKumait (M) Ibn Zaid alAsadî, Haughty, 

want to lay low the bodies of the fatted beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean (AKB); and

LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathîr, Nâfi', Ibn 'Amir, and 'Âsim (B), like يَخْطَصْنَ كَمْ أَكْلُوْنِ الْبَرْعَٰثِ أَبْصَارُهُم [21,146], vid. Tayyi(K). That [government] is frequent in Fa'a'ila, because this pl. is as universal in Fa'a'ila as the sound pl. [247] (IY). And hence

Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i. e., not prepared for bed, so that
he grew up to youth praised, liked, not execrated with the malison "Thy mother be bereft of thee!" (T); and

(M, IA, A), by AlʿAjjāj (M) Haunting Makka, namely dusky pigeons (MN), orig..timestamp (IX, IA, BS, MN), the

being elided [for lightness (IX), by poetic license (BS), because avg. (IX, MN)]; and the second م changed into ی (IX, BS, MN), from dislike to the reduplication (IX), as in لَتَفْضِيث ْتَفْضِيث [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ی], and for rectification of the rhyme (BS). The du. and sound or broken pl. may be preceded by their acc., like the sing. [343], as هَذَا زِيدًا ضَارِبًا. These two are strik-
ing Zaid, هُوَلَا زِيدًا فَوَرُنَّ. These are striking Zaid,

The Zaid are striking 'Amr, and أَلْهَذَا ضَوَرَبُ. The Hinds are striking 'Amr (IX).

The ن of the synarthrous [du. and {sound (WIH)} pl. (WIH, Jm) of the act. part. (WIH)], when governing [its reg. in (WIH, Jm) the acc. (WIH, R, Jm) as an obj. (Jm)], may be elided, for the sake of lightness (IH), because the conj. is long by reason of the ن (Jm), as in [the verse of the Book (WIH) [234] (WIH, R), like the reading of [HB in (K)] XXII. 36. [112], with الصَّلَوَة in the acc. as an obj. (Jm), by supplying the
١٦٢٦

ن (K). For the ج is [in the sense of (WIH)] a conjunct [176, 177]: while the conj. is deemed long (WIH, R), because governing the obj. in the acc.; so that it may be lightened by elision of the ن, as the ن of the conjunct is elided in {178, 178} and مُكّلَّبٌ كَلِّيَّ مَعُونَ [178, 176, 178]. But, as for elision of the ن with the gen., as مُقَلِّبٌ مَعُونٌ [112, 599], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVII 37. [234], with the acc., elision of the ن is weak, because the act. part. does not occur as conj. of the ج; while the reading is not one to be relied upon (Jm).

§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] act. [or pass. (R)] part., in order to govern [the direct obj. (Sn)], must not be a dim. [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an cp. (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the dim. formation and by qualification, though not by dualization or pluralization, from its renderability by the v. [343, 347]. Some allow the dim. and the qualified to govern, by analogy to the du. and pl. [344]: but this is of no account, because of what we have mentioned; and, as for their saying أَذَٰٓي أًرَتْحَيْلُ نَسِيْهُرُ فَرَسَتِهَا I am going on foot, and nearly travelling a league, it is allowable only because the reg. is an adv., for which a tinge of the v. suffices
Some of the moderns, among the Westerns (MN), say that the dim., if no non-dim. be remembered for it, may govern, as

Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands, where curtailed of one of the two s (Sn)] is [in the place of the nom. as (MN)] ep. of , while is in the gen. as ep. of (MN, Sn). This, however, is not a case of government of the direct obj. by an act. part., while the assertion that is a dim. act. part. obviously requires consideration [274, 289]. The allowance of the government of the dim. is attributed by Syt in the Ham' to the KK, except Fr, his language being "And the KK, except Fr, say, while Ns agrees with them, that the act. part., "when a dim., does govern. They base that upon their "opinion that what is regarded is resemblance to the "v. in sense, not appearance; and IM says that this "opinion is valid as is proved by the fact that the act. "part., when transmuted for intensiveness [343], governs, "from regard to the sense, not the appearance: while "Ns allows the dim. to govern by analogy to the broken "pl. [344]" (Sn). Nor is any argument for the govern-
ment of the qualified to be found in the saying [of Bishr Ibn Abi Khazim (MN, EC),]

When an afflicted bereaved mother, (bereft of) two children, sobs, I remember Sulaiman among the departing neighbours (MN, EC), since فرْحِيَنَّ is governed in the acc. by a supplied v. expounded by ناَيْذ, the full phrase being فرْحِيَنَّ ناَيْذَ فَقَدْتُ فرْحِيَنَّ, because ناَيْذَ, not being conformable to its v. in feminization, does not govern [the acc. (Sn)], since هُذِهُ آمَارَةُ مُرْضَعُ وَلَدَهَا is not said [368], because مُرْضَعُ is i. q. the rel. n. [312] (A), meaning ذاتٌ مُرضِعٌ having a suckling, like ذاتٌ حَائِضَ [268], and ذاتٌ طَفْلٌ [252, 268], meaning ذاتٌ فَقَدْتُ ذاتٌ طَفْلٌ having a bereavement, ذاتٌ حَيْبَنَّ having menstruation, and ذاتٌ حَيِّيَنَّ ذاتٌ طَفْلٌ having a little one (Sn). It is [apparently (YS)] implied that the op. act. part. must not be qualified, either before or after the government (YS, Sn), according to what seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified to govern unrestrictedly [below]. Some, however, say that Ks allows أنَا صَارِبُ أَيُّ صَارِبٍ فَأَنَا صَارِبٌ فَأَيُّ صَارِبٍ, but not أنَا زَيدَتُ صَارِبٌ أَيُّ صَارِبٍ فَأَيُّ صَارِبٍ زَيدَ, which necessarily implies that he allows the qualified to govern only when it is qualified after the
government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the ep., [as هَكَّة ضَارِبُ زَيْدًا (Sn),] because its weakness arises after [the mention of] the ep., not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The act. part. is either conjoined with [the conjunct (Sh)] ال، or denuded (IA, Sh) of it (Sh). If conjoined with ال, it governs (IH, IM, Sh, KN) like its v, (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] past, present, or future (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the v., since the property of the conj. is to be a prop. [177] (IA, Fk), [or rather], because it is really a v. (WIH, R), made to deviate from the shape of the v. to that of the n., because of their dislike to prefixion of ال to the v. (WIH), as جاء آللضَارِبُ زَيْدًا أمْيَسٍ or اَلآن or He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come (Fk). Imra alKais says

[Who slew the valiant king, the best of Ma'add in]
honor and bounty (Jsh)], making ٱلْقَاتِلِينَ govern, notwithstanding its being in the sense of the past, because by “the valiant king” he means his father; and this verse also contains a proof of its governing when a pl. [344] (Sh). Mb and others cite as evidence the saying ٍفَبِتْ وَأَلَّهُمْ تَعْمَّرْنَا طَوْارِقَةٍ ٍمَنْ خَوْفُ رَحْلَةٍ بَيْنِ ٱلْقَاتِلِينَ غَداً [quoted in the ٱلْذِّيَّة by F, who attributes it toJarrr, Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure, and fear (ٍخَوْفُ being here suppressed, according to F) of the separation, of the travellers on the morrow (AKB)]: but غداً may be governed in the acc. by [one of three ops. (AKB), ٍرَحْلَةٍ or ٍبَيْنِ or ٍخَوْفُ, while the evidence of the equivocal is weak; and moreover our discussion is about what governs a direct obj. [below] in the acc., while a tinge of the v. suffices for the adv. (R). This is the well-known opinion (IA, A), that the act part. conjoined with ٍفَبِتْ governs unrestrictedly, because it occurs in a place where it must be renderable by the v. (A). F; however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when past (R, IA), not when present or future; while some assert (IA), and it is transmitted from Mz (R), that it does not
govern at all, and (IA) that the acc. after it is governed by a v. understood (R, IA), because, the J, according to him, not being conjunct, the synarthrous is not really a v. (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the past, governs the acc. only as being assimilated to the direct obj., as in زَيْدُ الْعِلْكَانُ الْجَرَةُ [350], not as being a direct obj.; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when past, present, or future, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the acc. in what follows the [act. part. (Sn)] conjoined with J is not peculiar to the past, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct obj., contrary to the opinion of Akh, [according to which the J, says Dm, is a p. of determination, not a conjunct (Sn)]; nor by an understood v., contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of J Sh, Fk), the act. part. governs (IH, IM, Sh, KN): the nom. and acc. (IA), like its v. (IH, IM, Fk), trans. [to one or two objs. (WIH, Jm)] or intrans. (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the acc. (Fk), contrary to
its government of the *nom.* [below] (YS). The first condition is that it should be [in the sense of the (IH, And, Sh, A)] *present or future* (IH, IM, Sh, KN), real or historic (WIH, IM), or of *innovative continuity* [343] (Sn), because it governs only on account of its conformability to [i.e., agreement in vowels and quiescences with, the *v.*, whose sense it imports, vid. (IA)] the *aor.* [343] (IA, A), which is like that (A), i.e., is in the sense of the *present or future* [or of *innovative continuity*] (Sn); so that the *act. part.* then resembles the *v.* in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the *act. part.* to the *v.* in form and sense, because, when in the sense of the *past,* it resembles the *v.* in sense, not form, since it is never commensurable with the *pret.* (R). If the [trans. (Jm)] *act. part.* denote the *past,* it must be ideally *pre.* [111] (IH) to [what is (R)] its *obj.* (WIH, R, Jm) in sense (R), contrary to the opinion of Ka [below] (IH). You do not say *هَذَا ضَارِبُ ِّزَيْدًا أَمْصِي*; but must prefix the *act. part.*, saying *ضَارِبُ ِّزَيْدُْ [111] (IA).* And, since it is established that the *act. part.* when in the sense of the *past,* does not govern, its prothesis must be *id.*, producing *determination,* when it is *pre.* to the *det.* [111] (R). And, if the *act. part.* have another *reg.* [than what it is *pre.* to (WIH, Jm)], this is governed [in the *acc.* (WIH, Jm)] by a
supplied v. (IH), indicated by the act. part. (WIH), as ذَيِّبَ مُعَطِّي عَمَّرَ دِرْهَمًا أَمَسٍ [below], where دَرْهَمًا, is governed in the acc. by أَعْطَى supplied (WIH, Jm). The government of the act. part., however, [when in the sense of the past. (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMda (Sh), on the authority of َكَلِبُهُمْ بَاسِطَ َدِرْهَمٍ ْبِلُّوَصِيدٍ.

XVIII. 17. While their dog is stretching out his forelegs at the entrance (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the act. part is interpreted by the aor. (Fk), the sense being ُيِبْسَطُ َدِرْهَمٍ (Aud, A), as is proved by the fact that [the, in َكَلِبُهُمْ is denotative of state, for which reason (Fk)) وُقِلِبُهُمْ And We turn them is said [before it (A)], not َكَلِبُتْهُمْ (Aud, A, Fk). Ks relies upon the allowability of ذَيِّبَ مُعَطِّي عَمَّرَ دِرْهَمًا أَمَسٍ دِرْهَمًا Zaid was giving 'Amr yesterday a dirham (WIH, R), ذَيِّبَ مُعَطِّي عَمَّرَ أَمَسٍ دِرْهَمًا Zaid was thinking 'Amr yesterday to be generous, and VI. 96. [346. A, 538, Note
on p. 346, l. 6]. Sf says that the best course here is to say that the act. part. governs the second obj. by necessity, because it cannot be pre. thereto, since it is pre. to the first obj.; so that the verbal sense contained in the act. part. in the sense of the past is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the act. part. in the sense of the past, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first obj. But F, and with him many, say that the second obj. is governed by a v. indicated by the act. part., as though, when رَبَّكَ مَعْطَى عَبْرَوَ أَمْسَ were said, the hearer asked “And what did he give?”, and the speaker then replied دَرَهْمًا, meaning دَرَهْمًا (He gave him) a dirham, like the ag. in لِيَلْبَثَ يَبُنِيَ ضَارِعٍ آخَرًا [23]; so that, by this interpretation, the necessity for making the act. part. govern, when in the sense of the past, is avoided. And, though An says, in refutation of F, that this is not correct in such as عَدَّادًا طَيِّبٌ رَبِّي أَمْسِ قَاتِبًا This man was thinking Zaid yesterday to be standing [346 A], because suppression of one of the two objs. of طَحَان would ensue, F may assert that this is allowable with indication [443], even though it be rare; and the opinion of F, that the acc. is governed by a supplied v., not by
the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying [346A], with the coupled in the *acc.*, because there is no necessity here to put into the *acc.*, as Sf asserts of *ذَرَّهَا*، since it is better to make the *appos.* agree with the apparent inflection of the *ant.* (R). And similarly, if the *act. part.* have two other *objs.*, they are governed in the *acc.* by subaudition of the *v.* [346 A], as *ذَلِكَ مَعِيَّنُ عَمَّرَ إِبَاهة أَفْضَلُ اسْمِ Zaid was yesterday making *‘Amr to know him to be the most erudite of the learned* ; and similarly with the rest of the complements [19] (WIH). The government of the *nom.* by the *act.* and *pass.* *parts.* is allowable unrestrictedly, whether they be in the sense of the past, present, or future, or denote none of the three times, but the unrestrictedness importing *continuity*, as *ذَلِكَ صَامِرٌ بُطْنَهُ Zaid is slimmer in his belly and *مَرْكَبٌ خَدَامَة* has well-trained servants [349], because the least resemblance to the *v.* suffices for government of the *nom.*, on account of the extreme peculiarity of the *nom.* to the *v.* (R on Prothesis). And Fk appears to say that the *act. part.*'s government of the *nom.* [above] does not depend upon either of the two conditions. As for [the *act. part.*'s independence of] the first [condition in its government of
the nom., that is expressly declared by others (YS).
[For example, R and A say that] the condition that the
[anarthrous act. part. should be [in the sense of the]
present or future (R), [as also] this dispute [between
the majority and Ks (Sn)], about the anarthrous [act.
part. in the sense of the] past (A), relates only to its
government of the [direct (A)] obj. (R,A), not of the ag.
because no condition of time is needed for [government of ] the nom., as we mentioned in [the foregoing extract
from] the chapter on Prothesis (R on the Act. Part.).
As to its governing the ag. in the nom., IJ, Shl, [and most
of the moderns (YS),] hold that it does not govern the
explicit n. [in the nom. (YS)]; while many hold that it
does, which is apparently the language of S, [and is
preferred by IU (A)]; and IU says that it governs the
pron., by common consent; while others relate that its
government of the pron. is disallowed by IKh and [his
master (YS)] ITr (A,YS), which is improbable (A). And,
as for [the act. part.'s independence of ] the second [condi-
tion in its government of the nom., there is authority
for that also, because] IHsh says in the ML that the
most obvious reason for the disallowance of قائم أرْبَدَانِ [24,25,346] by the majority [of the BB] is want of the
condition requisite for the nom. to be a sufficient substi-
tute for the enunc., vid. precedence of a neg. or inter-
rog., not want of the condition of government, vid.
support [346]; and assigns two reasons for that, the second of which is that support and the *qual.*s being in the sense of the *present* or *future* are prescribed as conditions only for government of the *acc.*, not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous *act. part.* governs the explicit *n.* only on condition of being supported [346]. And, in that case, the condition of the government of the explicit *n.* in the *nom.* is support, not the *act. part.*'s being in the sense of the *aor.*: while the saying of [IHsh in] the ML, that the majority prescribe support and the *qual.*s being in the sense of the *present* or *future* as conditions only for government of the *acc.*, means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the *nom.* also: so say Dm and Shm (Sn).

§. 346. The second condition is that the *act. part.* should be supported, [even though only constructively (Sh, Fk),] upon (IH, IM, Sh, KN) what will approximate it to the quality of *v.*, vid. (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [*n.*] qualifiable by it (Jm), (a) an inch. (WH, IM, R, Sh, KN, Jm), whose *enunc.* is the *act. part.* (IM, Sh), (a) actually (R, A), as زَيْدُ ضَارِبٌ عَمَّدًا Zaid is beating ‘Amr (IA); (b) orig.,
as Zaid was beating his brother, I thought thee to be beating thy brother (R), and I made Zaid to know 'Amr to be beating Bakr (IA), and Zaid was beating his brother (R). 

Verily Zaid is such that his two men-servants are going away (R), whence LXV. 3. [44, 346A] (Sh): (b) a n. qualified (WIH, IM, R, Sh, KN, Jm) by the act. part. (IM, Sh), such n. being (a) mentioned (A), as I passed by a man beating Zaid (IA, Sh); (b) supplied, as will be seen (A), whence Zaid came riding a mare (IA, Jm, A, Fk), which sort is included [by IM (IA)] in the "qualified" (IA, A): (2) the [interrog. (Jm)] Hamza (IH), or rather, as Jz says (R), an interrog. (IM, R, Sh, KN) p. (R), (a) expressed (R, A), as

(Sh), by Hassan Ibn Thabit, Are thy men purposing the slaying of a man that, in exchange for a high estate in thy love, has taken a low estate? (MA d), whence Are ye going to fulfil a promise that I trusted to? Or have ye all followed the path of 'Urkub? (A); (b) sup-
plied (R, A), as مُهِينٌ زِيدُ عُمَراً أم مُكَرَّمةٍ Is Zaid abasing 'Amr or honoring him? (A), i.e., أمهِين· [below] (Sn): (3) a neg. (WIH, IM, R, Sh, KN, Jm) p. (R, Jm), like (Jm) مَا (IH), ۰ or ۰ (Jm), (a) expressed (R, Sn), as مَا ۰ عِ أَلْحَلَانَ ذَمَّةٌ نَكِبَةٌ ۰ بَلَّمَنَ ۰ فِي ۰ يَجِدُ أَلْحَلَانِ حَلِيلًا (Sh) Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend (MAd); (b) implied, as إِنَّمَا قَاتَمُ أَلْرُيْدَانِ Only the two Zaids are standing, i.e., مَا قَاتَمُ إِلا أَلْرُيْدَانِ Not any but the two Zaids are standing (R, Sn): (4) a voc. p. (IM), as ۰ يَا طَالِعًا جَبَّاكَ [below] (IA, A). But IM's saying that it is supported upon the voc. p. is an inadvertence (Aud): while the correct opinion is that being in the voc. is not one of those (A) permissives of government (Sn), because the voc. p. being peculiar to the n., cannot be an approximative to the v. (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يَا رَجِلًا طَالِعًا [below] (A). The act. and pass. parts., notwithstanding their resemblance to the v. in form and sense, may not govern the ag. and obj. primarily, like the v., because their requirement, and government, of the ag. and obj. are contrary to their constitution, since they are constituted, as we mentioned, to denote the thing cha
racterized by [the accident denoted by] the inf. n., whether [such accident be] existing by the thing, as in the case of the act. part.; or falling upon it, as in the case of the pass. part.: while the thing so circumstanced requires neither a.g. nor obj. It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vid. what particularizes them, because they are constituted to denote a vague thing, [which is] characterized by the accident [denoted by the inf. n.,] that they are derived from, [and is] preceded by the mention of what particularizes it, as رجل ضرب or مضرب man beating or beaten; or (2) by their occurrence after a p. more appropriate to the v., like the interrog. p. and neg. p. (R). The act. part. is sometimes known [by some indication, oral or circumstantial (Sn),] to be an ep. of a suppressed [qualified (IA),] in which case it is entitled to the government described (IM), as مُختَّطَف الْرَّأْنَة XXXV 25. (A kind) varying in its colors, i. e., صنف (Aud, A), whence

وَكَمْ مَالِئِي عَيْنُيَّةَ مِنْ شَئَ غَيْرِهِ
إِذَا رَأى نَفْسَهُ الْكَحْمَةَ الْبَيْضَةَ الْمُخْمُصَّةَ

(by 'Umar Ibn Abi Rabī‘a al-Makhzūmī, referring to the daughter of Marwān Ibn Al-Ḥakam, Aud how many (a person) there is in the days of Minā, bootlessly
filling his eyes with the thing of another, when the women fair, like images of ivory, go at eve to the casting of the pebble! (MN), i. e., وَكَمْ شَخْصٍ مَالِٰٓ (IA), and [similarly (IA)]

[by Al'A'shâ Maimûn Ibn Kâis, Like (a mountain he-goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn (MN), i. e., كَرَعَلَ كَاطِعٍ يَا طَالِعًا جَبَلَةٌ O (man) climbing a mountain [above], i. e., [below] (IA, Aud, A), and

I. M. says that the act. part., when an enunc., or even a d. s., is supported upon the qualified, but that the latter is supplied. This, however, is a forced construction, especially in the case of the d. s., because the d. s. seldom occurs as a prim. qualified by a deriv., as in XII. 2. [77], which is what is named subsidiary d. s. [74] (R). And [support upon (Aud)] the supplied [interrog. also (A)] is like [support upon (Aud)] the expressed, as مُهِمَّةً رَبّهُ آلهَ (Aud, A). My saying " even though only constructively " [above], is an allusion to such as كَتَنَّاطِح صَعْرَةٌ آلهَ [above],

كَلِبْتُ شُعْرَى مُقَيْمٌ أَلْعَدَرٌ توْمِيِّي لَيْيَ آمَوْهُمْ فِي أَلْحَصِّ عَاذَلَوْنِي.
[Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving (MAd)], and [I saw him] striking 'Amr in reply to "How sawest thou Zaid?" for these [act. parts.] govern because supported upon a supplied [word], since the o. f. is [above], رَأَيْتُهُ صَارِبًا and قَوْلُهُ كَاطِعًا (Sh). Thus IHsh's saying refers to the qualified, inclusive of the s. s.; and to the interrog.: and apparently to the inch. also, as ضَارِبُ عَمْرًا (He is) striking 'Amr in reply to "Is Zaid striking 'Amr?, i. e., خُبْرَةُ صَارِبًا; but not to the neg. (MAd). If not supported upon any of the preceding the act. part. does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as [24,25,345] (R), on the evidence of خُبْرَةُ بَنُو لَهْبٍ آلِ يَحْمِرٍ [24] (Fk, MAd). But here the qual. does not govern an acc., while it has already been explained that the two conditions are prescribed only for its government of the acc. [345] (YS). And [there is no evidence in the verse because (Fk)] خُبْرَةُ بَنُو لَهْبٍ is attributable to hyst.-prot., خُبْرَةُ being assumed to be like خُبْرَة (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the act. part., which may, on
the contrary, be *pre.* to its obj. (Fk). It is not *pre.* to the *ag.*; [nor to the *d. s.* or *sp.* (YS, MKh) or the like (YS);] but [only (Sn)] to the obj.; or to the *pred.*, which is transmitted in أَنَا كَأَنِّي أُخْيَيْهُ I am about to be his brother (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the obj. [19,97] (YS, MKh). That [obj. (IA ) which immediately follows the *op.* [*act. part.* (IA)] is governed by it in the acc. [as a direct obj.]; or in the *gen.* (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [obj. (IA, Fk), i.e., such as is separated from the *qual.* (MKh),] must be governed in the acc. (IM, Fk), as هُذَا مُعْطَيْ زَيْدٍ دَرْهَمًا This man is giving Zaid a dirham (IA, A) or مُعْطَيْ دِرْهَمٍ زَيْدًا giving a dirham to Zaid [432] (IA), VI. 96. [345,538] on the assumption that جَاحِلْ is a historic present [below] (A), or, as some contend, denotes continuity [Note on p. 346, l. 6] (Sn), and زِيدٌ مَعْلُومٌ بْنُ كَرْمٍ عِبَّارَةُ تَأَثِيمًا Zaid is making Bakr to know 'Amr to be standing (A), even if the separative be not *post.* to the *qual.* (Sn,MKh), whence إِنِّي جَاحِلْ فِي الْأَرْضِ خَلِيْفَةٌ II. 28. Verily I am about to place in the earth a vicegerent (Aud, A, MKh). If, however, that [obj.] which immediately follows [the *op. act. part.*] be such as
may be interposed between the pre. and post., the other [obj.] may be governed in the gen., as هُدَا مَعْطَى دِرْعَةٍ رَبِّي، [below] (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the inop. [qual.], that [obj.] which immediately follows it must be governed in the gen. by prothesis, as intimated by IM's language (A), since he says "op." (Sn). And that which does not immediately follow [it (Sn)] must be governed in the acc., unrestrictedly, [i.e., whether it be one or more (Sn), as هُدَا مَعْطَى رَبِّي أَمَسِ دِرْعَةٍ This man was giving Zaid yesterday a diram and making Bakr yesterday to know Khālid to be standing, by an understood v. (A), not by the act. part. mentioned, because it is inop.; nor by an act. part. supplied, as is said, because it would be i. q. the mentioned, which is inop. (Sn). But Sf allows it to be governed by the act. part. [mentioned]: and his opinion is strengthened by their saying هُورُطْانٍ رَبِّي أَمَسِ فَانْكِبَأَنا [345], where must be governed in the acc. by طَلاَنٍ, because, if an accusatival op. were understood for it, suppression of the first of the two objs. of the understood op., and of the second of the two objs. of طَلاَنٍ, would ensue; and that is disallowed, since you may not confine yourself to one of the two objs. of طَلاَنٍ [443]. What IM
mentions as to the allowability of the two constructions is in the case of the explicit n., [as exemplified]. As for the attached pron., it must be in [the place of (Sn)] the gen. by prefixion [of the qual. to it (Sn)], as 

This man is honoring thee (A); though it is in the place of the acc. also, as being an obj. in sense. This is the opinion of S and most of the critical judges, and is indicated by the elision of the Tanwin or the ن from the qual. [110, 113, 228, 234, 609] (Sn). But Akh and Ish hold the pron. to be in the place of the acc. [163], like the s in such as 

The dirham is such that Zaid is giving thee it [164]. That the acc. is better is to be understood from IM's giving precedence to it, and appears to be the language of S, because it is the o.f.: but Ks says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness (A). The act. part. pre. to its obj. is sometimes anomalously separated from it by (1) an adv., as 

[by AlAkhtal, the Christian, praising Hishām Ibn Muţ-arrif atTaghlabi, And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband (AKB)], i. e., 

(2) an obj., as 

giving 'Amr the dirham
The appos. of [the obj. governed in (IA, Fk)] the gen. [by the act. part. (IA, Fk)] may be in (1) the gen. (IM, Fk), according to the form [of the ant.] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in [above], as occurs in the case of the inf. n., whence VI. 138. [125] (R). The appos. of [the obj. governed in (IA, Fk)] the gen. [by the act. part. (IA, Fk)] may be in (1) the gen. (IM, Fk), according to the form [of the ant.] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in [above].

Though that is allowed by S, while Mb and IS differ from him (YS): (2) the acc. (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an op., vid. (Fk)] a v. (IA, Aud, Fk) in the pret., or aor. (YS), or a qual. [pronounced with Tanwim (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying (112, 538] is related with in the gen. or acc. (IA). Aud, though the language of [IM and] Fk is only about the op. [qual.], one may infer, from the allowability of the acc. by subaudition of what has been mentioned, that the acc. is allowable when the qual. is not op. (YS). If the act. part. be in the sense of the past, as (Amr), the preferable construction is to put the coupled into the gen., in accordance with the form: while the acc., and (he beat) (Amr [345], is allowable, but by subaudition of a v., which is expounded by the crude-
form of the act. part., though the latter does not govern, for which reason the acc. is weak; but that supplied v. is only a pret., in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as This man was beating Zaid yesterday, and (will beat) 'Amr tomorrow. But, if the act. part. be in the sense of the present or future, the acc. and gen. are allowable [in the appos.], though concord with the form [of the ant.] is better: and here remains the dispute [above mentioned] as to whether the acc. is put by concord with the place, or by reason of a supplied op. ; but, if it be by reason of a supplied op., as is the opinion of S, then the act. part. should be supplied rather than the v., in order that the supplied and the expressed may correspond (R). And hence

\[ \text{اَهْلَ أَنَّ} \quad \text{بَعْبَتُ دِينَارٍ لِصَاحِبَتَنَا} \quad \text{أَوْ عَبْدُ رَبِّ أَخَا عُوْنٍ بِمَحْرَق} \] (R, IA, A), by Ta'abbaṭa Sharrā (K, B on XXVI. 38),

Art thou going to send Dinār for our need, or 'Abd Rabb, or or (wilt thou send) 'Abd Rabb, the brother of 'Amr Ibn Mikhrā'[? (MN, N, AKB), or (O) brother, etc.? (N, AKB), cited by S (R), with عَبْدُ Rabb in the acc., by coupling to the place of دَيْنَارٍ (IA, A), which is a man's name (A); or by subaudition of a v., i.e., أُوْقَبَتُ عَبْدُ Rabb (IA). Z means by his exposition of
that, when you couple to the gen., the acc. is governed by a supplied op. (IY on §. 343). IM says that there is no need to supply an accusative op. other than the op. of the ant.: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the require of that place, which here is non-existent, since the act. part. governs the acc. only when it is pronounced with Tanwin, or conjoined with أَيْنُ, or pre. to one of its two or more objs.; so that [343, 538] is not a require of the acc. in زَيْدٍ وَعَمَّرَ, but of the gen. (Sn). And, according to S's saying (A), some supply a v. (IA, A,) because the act. part. is in the sense of the v. (IY), which is the original op. (A); and some an act. part. pronounced with Tanwin (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the qual. is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the prop. (YS, Sn). The truth, however, is that the coupled is put into the acc. according to the sense [426, 538] of the ant., because it is an obj., and Tanwin is meant; so that this is like مَكَاحَةُ الْأَئْلاَسِ آلِهَةُ in the case of the inf. n.
(1649)

[340]: And, since what governs it in the acc. is expressed, there is no need to supply a suppressed (IV). And, if عَبْدِ رَبِّي were in the gen., it would be allowable (A); nay, preferable (Sn). If, however, the qual. be inop., a v. must be understood [to govern the acc. (A)], as VI. 96. [538] (Aud, A), where الْشَمْسُ is governed in the acc. by subaudition of a v., not otherwise (Aud), i.e., وَجَعَلَ الْشَمْسَ الْحَوْلَ and (He hath made) the sun, etc., (A), unless جَعَلُ be assumed to be a historic present [above] (Aud, A), in which case the acc. is allowable by coupling to the place of the gen., because the qual. is then op., and there is no need to understand an accusatival op., except according to the preceding saying of S (Sn). But the acc. in the act. [after the op. act. part.] is stronger, because the general rule is for the act. part. to be pronounced with Tanwin, and govern the acc. (IV). And the appos. of the acc. may not be governed in the gen.; though the Bdd allow it, relying upon فَنَفْلَ طَهَاءٌ أَلَلْهِمُ الْحَوْلُ [347,538] (YS).

§. 346B. The act. part. and inf. n. self-trans. to the direct obj. may be supported by the ل [343,504], as أَنَّا أَعْمَلُ بِهِ ضَرِّبًا لَّزَيْدٍ I am beating Zaid and ضَرِّبَ لَزَيْدٍ Thy beating Zaid surprised me, because they are weak by reason of their subordination to the v., as the v., when
preceded by the acc., may be supported by the J, as XII. 43. [498, 504] and لِزِيدَ ضَرَبَتْ [504] (R). You say لَعَمِرُ رَيَّدَ صَارِبُ عُمْراً Zaid is beating Amr or عمر, being allowed the option of making the act. part. trans. by itself or by the prep., because of its weakness; but the like of that is [said by IY] not [to be] allowable in the v., as ضَرَبَتْ لِزِيدَ: the Kur has XXVI. 19. [201], the v. being made trans. by itself; but LXXXV. 16. [31], the v. being made trans. by the J (IY). [According to Mb, however,] that [construction with the v.], though best when the obj. is prepos., because the v. then comes only when the J has already governed, as XII. 43. [above], is good Arabic when the obj. is postpos., as XXXIX. 14. [413], all the chaste dials. being comprised in the Kur; and the GG say that XXVII. 74. [504] is only رَدَفَكُم, while Kuthayyir says أَرَبَّدْ لِنَنَسِى أَلْحَم [504] (Mb). That [construction] is peculiar to the J among all the preps., because it imports peculiarity, which is appropriate to the connection of the v. with the obj.: but the act. part. and inf. n. of such as جَهَلٌ, عَلِيمٌ, ذَرَىٰ, عَرَفَ are supported by the ب, because it may be red. with their vs. also [503] (R).
§ 347. The pass. part. is what is derived from [the inf. n. of (Sh, Fk)] a v., to denote the person [or thing (YS)] whereon the act falls (IH, Sh, Fk), like مَضْرَوبُ beaten and مَكْرَمُ honored [below] (Sh, Fk). Thus is applied to denote something or other, whereon beating falls (YS, MAd). The pass. part. is [otherwise defined as] what indicates an accident and its obj. (Aud, A), like مَضْرَوبُ and مَكْرَمُ [above] (Aud). The pass. part. of the [whole (R), plastic, utt. (Tsr), unaugmented (WIH, Aud, Jm)] tril. [v. WIH, Tsr)] is upon the massive of مَفْعُولٌ (IH, IM, Sh, Fk), regularly (IA), universally (IM), from the trans. (Tsr), like مَضْرَوبُ [above] (IH, IA, Aud, Sh, A, Fk), مَفْتَنٌ, مَفْضَسُ, مَفْضِلٌ intended (IA, Aud, A), مَجْرُوْنَ killed, مَكْسُورٌ broken, مَأْسِرٌ bound (Sh), and مَعْلُومٌ known; and intrans., like مَدْخُولٍ عَلَيْهِ entered upon (Tsr), and مَبْرَرُ passed by [below] (IA, Aud, A). And hence مَقْبَل شَوَّاب said [709], and مَدْعُو called and (Tsr) مَزْمَعُ shot [722], except that they are altered (Aud, A) from the shape of مَفْعُولٌ, being orig. مَبْيَعٌ and مَقْرُوْنَ, and مَمْلِكَتُ (Tsr, Sn). By "tril." [in his saying “The pass. part. of the tril.” (Sn)] IM means the plastic (A), and so in his saying “The act. part.
[derived] from [the inf. n. of] the [unaugmented] tril. [v.] is formed upon the measure of "قَاعِل" [343]; for the aplastic, like بَطَسْنِ يَعْمَ [459], and لَيْسَ [447], and [468], is excluded, no act. or pass. part. being obtainable from it (Su). Analogy requires that the pass. part. should be on the measure of its aor., like the act. part. [343], as ضُرِّبْ was beaten, aor. ضُرِّبْ is, or will be, beaten pass.part., مُضَرِّبٌ beaten; but, since the elision of the Hamza in the cat. of أَفَعَّل [428] leads them to مُعْلُ , they intend to alter one of the two, for the sake of distinction. They therefore alter [the pass. part. of] the tril., where alteration takes place in its fellow, the act. part., because [in the tril.], though the act part. is like the aor. in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the act. part.], is not in the position of the augment [of the aor.], nor are the vowels of most act. parts. like its vowels, as يَنـِصْرُ helps or will help, act. part. يَنـِصْرُ helping, and يَنـِصْرُ praises, or will praise, act. part. كَامِدٌ praising; whereas in أَفَعَّل the act. part. is like its aor. in the position of the augment, and in the nature of the vowels. They alter the pass. part. of the tril. by adding the م, and then pronounce the م with Fath, to avoid a succession of two دَامَّمَات followed by a م, which is heavy, rare, as in مُغْرِدٌ [252, 379].
bodkin used in applying collyrium to the eye, and
[253, 396]. The pass. part. of the tril., after the alteration mentioned, remains quasi-conformable to its v.
[252], because the Damma of the م is supplied; while the ، is in the predicament of the letter arising from
impletion, as in ٢ـ٨ٛ١١١٢٤٧١٢٦٧١٢٥٩١٢٥٨١٢٥٧١٢٥٦١٢٥٥١٢٥٤١٢٥٣١٢٥٢١٢٥١٢٥٠١٢٤٩١٢٤٨١٢٤٧١٢٤٦١٢٤٥١٢٤٤١٢٤٣١٢٤٢١٢٤١٢٤٠]
[497] (R). But [sometimes (Aud)] acts as a substitute for مَفْعُولٌ [in indication of its sense (IA); and is then of common gender (IA,A)],
as جَعِلَ كَجَعِلٍ and كَجَعِلٍ a youth, and a damsel,
having the edges of the eyelids blackened with collyrium
(IM), and جَعِلٍ wounded (IA,Aud,A), قَتِبَ killed (IA, A),
دهين anointed with oil, and طَرِيحٌ cast away (Aud), i. q. ٢ـ٨ٛ١١١١١١١٢٥٩١٢٥٧١٢٥٦١٢٥٤١٢٤٣١٢٤٢١٢٤٠١٢٣٠١٢٣٩١٢٣٨١٢٣٧١٢٣٦١٢٣٥١٢٣٤١٢٣٣١١٢٣٢١١٢٣١١١٢٣٠١٢٣٠١٢٣٠١٢٣٠١٢٣٠١٢٣٠١٢٣٠١٢٣٠١
(M), and مَخْرَجٌ مَخْرَجٌ and مَخْرَجٌ (IA, Tsr), مَدْهُرٌ (IA), مَقْتُولٌ, and مَطْرَحٌ (Tsr). But [IM says that (Tsr)] this,
[though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD
says (IA, A), قَتِبَ i. q. مَفْعُولٌ is frequent (IA, BS, A) in the language of the Arabs (A); but [notwith-
standing its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common
consent to that requires consideration, because (IA)] it is said [by his father in the Tashil not to be regular,
"contrary to the opinion of some "] (IA, A), which plainly indicates a dispute A) ; and in the CT to be held by some
(IA,A)] to be regular in the case of the v. that has no 

[Tsr, Sn], not of the v. that has i. q. (IA, Tsr), as was potent and was merciful, [which two vs. have i. q. (Sn),] like and (Aud, A), i. q. and (Tsr). But meaning cooked in the cooking-pot, is strange, as in [346A, 538] (BS). IM [means that acts as a substitute for only in indication of its sense: for he (A)] says in the Tashil, [often (A)] acts as a substitute for in indication [of its sense (IA)], not in government (IA,A); and , , and seldom, as animal for slaughter, game, and quantity scooped up in the hand (A): and, according to this, you do not say , making govern the nom.; but others plainly declare this construction to be allowable (IA). The pass. part. of any [v.] other (IH, IM, Sh, Fk) than the [unaugmented (WIH,IM,Jm)] tril. (WIH, IM, R, Jm) is in the form of the aor.; but has a pronounced with Damm (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the act. part. [343] (Tsr);
and has the penultimate pronounced with Fath (Tsr, Fk): or, you may say, it (Aud) is in the form of the act. part.; but has the penultimate pronounced with Fath (IH, IM), literally, as مَدْخُل introduced, or constructively, as مَخْتَال chosen (WIH), because so pronounced in the aor. whose government is exercised by the pass. part., vid. the aor. in the pass. voice (R). It is formed from the trans., in which case it needs no adjunct (Tsr), as مَسْتَخْرَج extracted (IH, Aud, Sh, A) and مَخْرَج brought out (Sh), like مَنْتَظَر awaited (IM) and مَصَارَب contended with in beating (IA); and [from the intrans., in which case it needs an adjunct (Tsr),] as مُنْتَلَق departed with (Aud). And أَضْعِفْتُ الشَّيء, meaning I doubled the thing, pass. part. مَضْعُوف doubled, is anomalous (R). But أَعْقِدْتُ العَسل I thickened the honey by boiling it, pass. part. عَقِيدَتُ العَسل thickened, and أَعْقِدَ الْعَرْضُ I thickened the honey. The disease sickened him, pass. part. عَبْدُ السُّكر sickened, i.e., مُعَقَّد and مُعَلَّم (Tsr). The pass. part. is not formed from the intrans., except after the latter has been made trans. by a prep., since the intrans. has no obj., as مَسْرُورُ يَهُم or يَهُم or يَهُمُ and it then, like the v., is neither dualised nor pluralised, contrary to the pass. part. formed from the trans. (Fk).
If the v. be trans., the pass. part. is formed from it without restriction of a prep.: but, if the v. be intrans., then, if it be not trans. by means of a prep., the pass. part., like the pass. v., may not be formed from it, since the attribute must have a subject, so that مَدْهَوبٌ, like ذِهْبَ is not said; but, if it be trans. to a gen. governed by a prep., the pass. part. may be formed from it, when attributed to the prep. and gen., as سِرْتٌ إِلَى الْبَلَدِ I journeyed to the country, pass. part. مَسِيرٌ إِلَى الْبَلَدِ journeyed to. And so in the case of a trans. that has its direct obj. suppressed from it, and is made trans. by a prep., as [508], pass. part. مَرَّيْمٌ عَنْهَا shot from, the person. And hence their saying إِسْمُ الْمَفْعُولُ The passive participle, i. e., إِسْمُ الْمَفْعُولِ بِهِ The noun denoting the person that the act is done to, the مَفْعُول act done being the inf. n., as we mentioned [39]. If the intrans. be attributed to an adv., as سِيرَ الْيَوْمُ فَرَسْحَا The present day has been journeyed on, to the extent of a league [436], the pass. part. is not applicable to the adv., except with the prep., the present day being مَسِيرٌ فِيهِ journeyed on, and similarly the league: but, if the v. be attributed to the inf. n., as صُرْبُ صَوْرَبِيْنَ A hard beating was beaten [436], the pass.
part. is not applicable to the latter, so that you do not say that the hard beating is مُصَّبِّرُبُ beaten (R). The pass. part. governs like its v. (KN) in the pass. voice, putting the pro. ag. into the nom., as زَيْدٌ مُصَّبِّرُبُ عَبْدَةٌ Zaid is such that his slave is beaten, like عَبْدَةٌ; and the other regs. into the acc., literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the act. part. are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the pass. part. (IH, IM, Sh, Fk), which, therefore, [if it be withُ, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the pass. v. in sense [and government (IA, Aud, A): so that, if the v. be trans. to one obj., the pass. part. governs it in the nom. as a pro-ag., as زَيْدٌ مُصَّبِّرُبُ أَبُوُةٌ Zaid is such that his father is beaten; and, if the v. be trans. to two or three objs., the pass. part. governs one in the nom. as a pro-ag., and the rest in the acc. (A)], as الْمَعْطَى كَفَانَا يُكْتِبُ He that is given a sufficiency is content (IM), where مُعْطَي contains a pron. relating to [the conjunct (A, Tsr)] أَلْ (IA, Aud, A), and being in the [place of a (A)] nom. as a pro-ag. (IA, A), which is the first obj., كَفَانَا is the second (IA, Aud, A), and as مَعْلُومُ
Zaid is such that his father is made to know 'Amr to be standing (A). There is nothing in the language of the ancients, which indicates that the present or future is prescribed as a condition for the pass. part.; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the act part. [345] (R). But the pass. part. is [dissociated from the act. part. in being (Aud)] sometimes pre. [below] to the n. governed [by it (IA, Aud, A, Fk)] in the nom. in sense (IM, Fk) after (1) transfer of the attribution [from that n. (Aud, A)] to a pron. relating to the n. qualified (Aud, A, Fk) by the pass. part. (Fk), and (2) government of the former n. in the acc. by assimilation (Aud, A) to the [direct (A)] obj. (A, Tsr), as The pious is praiseworthy in his pursuits (IM), orig. مَكْسُورُهُ (IA, Aud, A) with [governed in (A)] the nom. (A, Tsr) as a pro-ag. (A); then مَكْسُورُ أُلْبَقَايِدَ with the acc. (Aud, A); the attribution being transferred from the nom. to the post. pron., vid. the s, which then becomes latent in مَكْسُورُ, while جل put as a compensation for it, according to the opinion of the KK [599] (Tsr); then مَكْسُورُ أُلْبَقَايِدَ with the gen. (Aud, A). And, in that case, the pass. part. is treated like the assimilate ep. [348] (Fk). But that is not allowable in the act.
part.; so that you do not say مَرَّتْ بِرَجْلِهِ قَارِبَ مَيْدًا meaning I have passed by a man whose father is beating Zaid (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the pass. part. from the act. part. in the allowability of prefixion to its nom., as he intimates by his saying "But the pass. part. is sometimes pre." [above]; though that require analysis: for (a) when the act. part. is intrans., and subsistence of its meaning is intended, it is treated like the assimilate ep. [not upon the measure of the act. part. (Sn)], and may be pre. to its nom. [after transfer of the attribution, as before explained (Sn)], as الَّأَبُ رَيْدُ قَانِمُ ْالَّاَبُ with in the nom., acc., or gen., on the principle of حَسْنُ الْرَّوْجَةُ [350]: (b) when the act. part. is trans. to one [obj.], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i. e., from the chance that prefixion to the ag. may be mistaken for prefixion to the obj.; so that if you say رَيْدُ رَاحِمُ الْأَبْنَاءِ وَظَالِمُ الْعُبيِّدِ Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the
context indicates that the prefixion is to the ag.; but if not, it is not allowable (Sn): (b) the majority [above] disallow this construction, [unrestrictedly]: (c) some make a distinction, saying that, if the obj. of the pass. part. be suppressed for the sake of brevity, this construction is allowable, [because the act. part. thus becomes like the intrans. (Sn)]; and, if not, not: and this [opinion] is preferred by IU and IAR; and hearsay accords with it, as

The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed (MN): (c) when the act. part. is trans. to more [than one obj.], it may not be co-ordinat­ed with the assimilate ep., without dispute, say some: (2) the peculiarity of that [construction] to the intrans. pass. part., which is the one formed from [the inf. n. of] the [v. trans. to one obj., as is intimated by IM in his ex., and is distinctly declared by him elsewhere than in this book; while, as for the trans., the preceding obser­vations on the trans. act. part. are applicable to it (A). IM says in the Tashil “The act. part., if subsistence of the meaning be intended, is treated like the assimilate ep.; and the soundest opinion is that the pass. part. [formed from the inf. n.] of the [v.] trans to one obj. belongs to this cat.” (Tsr). If the pass. part. be pre. to its reg., whether a pro ag., as in مَوَدَّبُ الْخَذَامُ [349], or not, as in زَيْدُ مَعْطُى دَرْهُ عَلَامَةُ Zaid is such that his servant is given a dirham, i.e., مَعْطُى دَرْهُiya, its prefixion,
is improper [111]. But, if it be not pre. to its reg., its prefxion is proper, whether the post. be an ag. in respect of the sense, as in Zaid is the beaten of 'Amr; or not, as in our saying AlHusain (peace be upon him!) is the slain of AlTaff. God abase his slayer! (R. The co-ordination of the pass. part. with the assimilate ep. is allowable only when it is on its original measure, vid. the measure of مَفْعُولُ from the tril., and the measure of the aor. in the pass. voice from the non-tril.; for, if it be transmuted from that [measure] to فَعِيلٌ or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn.),] so that قَتَبِيلٌ أَيْبِهُ or مَرْتُ بِرْجَلٍ مَكْحُولٍ عَيْنِهِ is not said. IU indeed allows it; but it needs hearsay (A). These exs. import that مَرْتُ بِرْجَلٍ مَكْحُولٍ عَيْنِهِ I passed by a man having his eye blackened with collyrium or مَفْعُولِ أَيْبِهِ killed by his father is allowable; and this obviously is so, because the pass. part. mentioned is treated like the assimilate ep., in which that [construction is allowable, as مَرْتُ بِرْجَلٍ حَسَنٍ وَجَهَهُ I passed by a man fair in his face, by prefixion of حَسَنِ to وَجَهُ, although that is weak [350] (Sn.)
THE ASSIMILATE EPITHET.

§. 348. The assimilate ep. is that [n. (WIH)] which is derived from [the inf. n. of (R)] an intrans. v. [349] to denote the person, [or thing (Jm,)] whereby [the accident denoted by the inf. n. of] that v. exists [below], in the sense of subsisting (IH), i. e., being continuous and inseparable (R), not of originating [349] (Jm). It is every ep. whose attribution is transferable to the pron. of the n. qualified by it, as زيد حسن وجه Zaid is beautiful in his face, with the acc. or gen. [350]. The o. f. is حسن وجه [below], with [وجه in] the nom., because it is logically an ag., since the beauty really belongs only to the face: but, meaning to intensify, you transfer the attribution to the pron. of زيد Zaid, making Zaid himself beautiful; and put the face afterwards, as a complement, governing it in the acc. by assimilation to the direct obj. [below]; and, after that, you may govern it in the gen. by prothesis, in which case also the ep. is assimilate, because the gen., according to the soundest opinion, is educed from the acc., not from the nom., lest prefixion of the thing to itself [120] be entailed, since the ep. is always identical with its nom., [because the face is identical with the beautiful (MAd),] and different from its acc. (Sh). The ep. assimilated to the act. part. [trans. to one obj. (Aud)] is an ep. whose putting
[what is (Aud)] logically an ag. into the gen. is approvable (IM), as حسن وجه beautiful in the face [below] (IA, Aud), orig. حسن وجه above, where it is governed in the nom by حسن [350]. This [putting of the ag. into the gen.] is not allowable in other eps. for you do not say ضرب أبأ عمرا, meaning ضرب أبأ عمرا, meaning Zaid is such that his father is beating 'Amr, [since the act. part. trans. to one obj. may not be pre. to its ag., according to the majority, even if subsisting be intended by it, because this prefixion might be mistaken for prefixion to the obj. (MKh)]; nor قاتم أبأ غدا, meaning قاتم أبأ غدا Zaid is such that his father will be standing to-morrow (IA), because the intrans. [act. part.] may not be pre. [to its ag.] when originating is intended by it. If, however, continuance be intended by it, the intrans. act. part. is an assimilate ep., this name being then unrestrictedly applicable to it (MKh). For the act. part. may govern the connected in the nom., as هذه رجل قاتم أبأ This is a man whose father is standing [145], where you qualify the man by the act of another, because of the connection between the two: and, when intrans., and governing the connected, the act. part. resembles the cat. of [the assimilate ep. in] حسن وجه above; so that you may transfer the act [from the ag.] to the qualified, and afterwards
prefix the act. part. explicatively to what was an ag., saying ḥadā ẓājīm ʿālāb This is a man whose father is standing, where ʿālāb contains a pron. governed by it in the nom., relating to the ʿālāb man., as is proved by your saying ḥadīʿ ʿāmāra ʿalāma ʿālāb This is a woman whose father is standing, where the femininization of ʿālāma is a proof of what we have said (IY). And, as before mentioned [347], the pass. part. may be pre. to the n. [orig.] governed in the nom. by it, as Zaid is beaten in respect of father, [provided that continuance be intended (MKh),] it being then treated like the assimilated ep. (1A). And they say فلأن معاصر الذاّر Such a one is such that his abode is inhabited and مورث الخدام his servants are well trained, i.e., مورث خدامه and مورت خدامه داره [347], treating the pass. part. like [the assimilate ep. in] حسن الوجة above (IY). The definition [last] mentioned is criticised by BD on the ground that approvability of prefixion to the ag. is not suitable for the definition, and differentiation, of the assimilate ep., because the knowledge of it is dependent upon knowledge of the word's being an assimilate ep. And he defines the assimilate ep. as that which is formed from [the inf. n. of (Sn)] an intrans. v. to import attributability of the accident to [the person, or thing, denoted by] the
n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زیدٰ حَسَن Zaid is beautiful [below], it means that beauty is affirmable of him, and continuing in all the times of his existence; not that it is novel, originating (Fk). But what I think is that, as the assimilate ep. is not constituted to denote originating, so also it is not constituted to denote continuing in all the times, because originating and continuity are restrictions on the ep., of which it contains no indication. For, by constitution, such a word as حَسَن beautiful means only possessing beauty, whether in one, or all, of the times; and the expression contains no indication of either restriction. The ep., therefore, properly denotes the quantity common to both of them, vid. qualifiability by beauty unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negatived in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently affirmable in all the times, unless there exist some context indicative of its peculiarity to one of them, as when you say كَانَ ْهُدَى حَسَنَةٌ قَبْعَمَ This man was beautiful, and then became ugly, or سَيِصِرُ حَسَنَ He will become beautiful, or ْفَرْ أَلَّا نَقْطُ حَسَنَ He is only now beautiful; so that its apparent sense of continuity is not constitutional (R). Its shape is different
from that of the act. part., [varying (WIH, Jm)]
in accordance with hearsay, as صعب beautiful, صعب hard, and صعب severe (IH). The assimilate ep. is
not regular, like the act. and pass. parts, as is shown in
[the following extract from] the SH; but it occurs regu-
larly upon the measure of أفعل in the case of colors and
e external defects, like black and أبيض white, أفعل
having wide black eyes and أبُرُر blind of one eye
[below] (R). The assimilate ep., [derived] (1) from
[the v. whose pret. is on the measure of نفعل with Kasr
(R),] such as نَفَح was joyful, (a) "when not denoting colors,
(external) defects, or appearances (Jrb),] is on the
measure of (a) Nفعل, like (R) نَفَح joyful, mostly (SH),
[and even] regularly in the case of (a) internal ailments,
like راجع pain and لَبى colic; (8) internal defects akin
to ailments, such as نكّد meanness, عسّـr ill-nature
niggardliness, and the like; (r) excitement and levity,
other than heat of the inside and repletion, like
أخرج exhaling a strong odour, بطر insolence،ـ[327,331
gلادness،ـ[331 فرح pregnancy, and
in continence of urine. (R): the assimilate ep. is mostly
derived from the v. whose pret. is pronounced with Kasr
of the ع: and, when [derived] from it, is mostly [pronoun-
ced] with Kasr of the ع (Jrb); but in some instances
Damm occurs with Kasr, as intelligent, wary, hasty (below) (SH), all three with Damm and Kasr (MASH): (b) like (R, Jrb) [SAFE (SH), in the case of what ought to have sick and ill; while is made to accord with the regular form being sordid; but mostly occurs in the reduplicated, like skilled in medicine, intelligent, and sordid; and in the defective belonging to the cat. of the i, like pious and wretched (R): (c) [كل ، like (Jrb) [PERVERSE: (d) [ذكّر، like (Jrb) [FREE: (e) [صفر، like (Jrb) [EMPTY [368] (SH), as in tradition Verily the house emptiest of good is the house empty of the book of God most High (Jrb): (f) [تَسْفَر، like (Jrb) [JEALOUS (SH): the Jh gives masc. and fem. jealous, pl. masc. and fem., [246]; and masc. jealous, fem. غيّارى ، pl. masc. غيّارى with Fath and Damm of the غر، pl.fem. غيّارى [below], regularly in the case of (a) repletion,齁، drinking one's fill, غُرُوت hunger, and شعّ satiety; (b) heat of the inside, like عطش thirst, جوع hunger, لَهَف anger, and (R): (b) when denoting colors,
[like blackness and whiteness, external (R)] defects, [like blindness of one eye and blindness (R),] or appearances, [like hairiness, hairless, larness of belly, and baldness (R),] is [regularly (R)] on the measure of (SH), fem. فعلت, pl. masc. and fem. فعل (R), like أسود [above], أعر [above], and أَفْعَلُ أَبْلَحُ having a clear space between the eyebrows (Jrb): (a) hence the blind of heart is called عم, because this defect is internal; while the blind of eye is called أَفْلَعُ أَجْدَمُ أَبْلَحَمُ and mutilated are said, as though formed from جَدَمَ and أَبْلَحَمَ, though these are not used, but جَدَمَ and أَبْلَحَمَ in the pass. voice, from which the regular form is أَفْلَعُ and تَمْطَرُ sometimes encroaches upon فعل, as جِمَأَرُ and تَمْطَرُ timid, which is an internal defect, so that the regular form is فعل; and similarly حَيْقَةُ and أَحْقَقُ stupid: and so فعل encroaches upon فعل in the case of external defects and appearances, as شَعْثُ having shaggy hair, and أَحْدَبُ humpbacked, كَدِيرُ and أَكْذَرُ turbid, and أَفْلَعُ أَقْعَسُ having a protuberant chest; and أَفْلَعُ and فَعَكَانُ thirsty: and sometimes acts as a substitute for فعل, like غَضِبانُ angry, the regular form
being غضب، since anger is an excitement; but that is only because heat of the inside is mostly inseparable from anger: and they say حاخام and حاخام hasty, حاخام and حاخام from regard to the unsteadiness and levity, and حاخام from regard to the heat of the inside: in short, since the three measures mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say حاخام [below] of a cup when it is nearly full, and حاخام when it is half full, though حاخام and حاخام and حاخام are not used, but حاخام and حاخام, making the form of the ep. accord, with the sense, i. e., repletion: (e) حاخام occurs in the sense of the assimilate ep., denoting unrestricted qualiﬁability by [the accident denoted by] what it is derived from, without the sense of origination in this cat. or any other, although حاخام orig. denotes origination [331], as حاخام afraid, حاخام angry, and حاخام hungry (R): (2) from [the v. whose pret. is pronounced with Damm of the ع (Jrb),] such as حاخام كرم [331], is upon the measure of (a) حاخام فاعل, like (R) [246], mostly: (b) حاخام فاعل, like (R) [239, 343]: (c) حاخام فاعل, like (R) [239, 343]: (d) حاخام صعب [above]: (e) حاخام صلب hard: (f) حاخام جبان
occurs, as an intensive form of ُشَجَاعٍ, often, but not universally, in this cat., as ُشَجَاعٍ طَرَّالٌ and وُصَجَاعٍ [246, 343]; seldom in any other cat., as وُصَجَاعٍ. wonderful and ُشَجَاعٍ: and, if the عَ be doubled, it is more intensive, as ُشَجَاعٍ ُشَجَاعٍ (R): (h) ُشَجَاعٍ, like ُشَجَاعٍ. staid: (i) ُشَجَاعٍ [239, 343] ُشَجَاعٍ (SH): (j) ُشَجَاعٍ, like ُشَجَاعٍ, coarse, fem. ُشَجَاعٍ, like ُشَجَاعٍ. barren (R): (3) from ُشَجَاعٍ [with Fath of the ع (Jrb)] is rare, [the act. part. being used instead of it (Jrb)]; but occurs, as ُشَجَاعٍ ُشَجَاعٍ [343], and ُشَجَاعٍ ُشَجَاعٍ narrow (SH). The assimilate ep. is frequent in the conjug. of ُشَجَاعٍ, because this formation is common in the case of internal ailments, external defects, and appearances [484], all three of which are mostly inseparable from their subject; while the assimilate ep. [also] is intrans. [349], and apparently continuous: and similarly ُشَجَاعٍ denotes natures [484], which are intrans., and continuous: whereas ُشَجَاعٍ is not commonly an intrans. v.; and, even when intrans., is not continuous, like دُخُولٍ ُشَجَاعٍ entering, خُروُجٍ standing, and قُرُونٍ sitting [331]. But ُشَجَاعٍ [above] is extraordinary; and so is ُشَجَاعٍ swaying from مَالٍ, aor. ُشَجَاعٍ (R). And the assimilate
ep. occurs on the measure of 
[derived] from all, [i.e., from ] in the sense of hunger, thirst, and their opps., as 
[250, 385], satiated, glutted, and 

having drunk one's fill (SH). IH says this in order to include such as 
hungry, thirsty 
satiated, glutted, and 

having drunk one's fill (SH).

The assimilate ep. from a conjug. other than with Kasr of the 

in the sense of hunger and thirst, seldom occurs; and is made to accord with the ep. derived from the conjug. of full and glutted [above] are made to accord with it (R).

The assimilate ep., though it agrees with the qualified in its inflection, as the act. part. does (IX), is not [like the act. part. in being (IX)] one of the eps. conformable [to their vs. in vowels, quiescences. and number of letters (IX)]: but is only assimilated thereto in being made masc. and fem.; [in having the and prefixed to it (IX);] and in being put into the du., and into the pl. (M) with the and (IX).

Its resemblance to the act. part. consists in (1) its denoting an accident, and the person whereby the accident exists [above]: (2) its having a fem. [with the again, in most cases (Sn.): (3) its being put into the du.; and, in most cases, into the [perf. (Sn)] pl. (A) masc. [239,248]. We say "in most cases" because one does not say or in the case of such as .

215
nor in the case of such as َعَضِبَانُ [250], as one says َضَارِبُونَ َعَضِبَلَةٌ, notwithstanding that َتَعَلَّى, َتَعَلَّةٌ, and َتَعَلَّلَْنِ, َفَعَلَانِ, َفَعَلَةٌ, َفَعَلَلْنِ, fem., are treated as assimilate eps. (Sn). This ep. participates with the act. part. in (1) indicating accident and its ag.: (2) being made masc. and fem.; and being put into the [du. and (Fk)] pl.: (3) being supported (Tsr, Fk), when anarthrous (Tsr), upon one of the things mentioned (Fk), when it governs the acc. after the manner of a direct obj. [below]; while its government of the nom., or of another acc., is not dependent upon that, as is the case with the act. part. also (YS). It [therefore (M)] governs like its v. (M, IH), unrestrictedly (IH), i.e., without any condition of time (WIH, R, Jm), time being disregarded in what is indicated by it, because ُرَيْدُ حَسْنٍ [above] means that beauty is subsisting, not originating, in him (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the act. part. (WIH, R); nay, is more appropriate to the assimilate ep., because of its weakness. The reason why the assimilate ep. governs, although its shape is not commensurable with the v., nor does it denote the present and future, whereas the act. part. governs because of its resemblance to the v. in latter and sense (348), is
that it resembles the *act. part.*, because the [assimilate] *ep.* is [significant of] that [person or thing] whereby the *accident* [denoted by the inf. n.] that it is derived from exists, being i. q. *حَسَنُ* pre. to its inf. n., like i. q. *ذُرُوحَسِيَّ* ; as the *act. part.* is the subject of the accident [denoted by the inf. n.] that it is derived from, like i. q. *ذُرُفرِٰبُ* ; there being no difference between them, except as regards the *origination* constitutionally [implied] in one of them, and the *unrestrictedness* in the other (R). It has the government of the *act. part. trans.* [to one *obj.* (A)], according to the rule already laid down (IM) for the *act. part.*, *vid.* that it must be supported (IA,A) upon what has been mentioned (A). It governs the *nom.* and *acc.*, as *زَيْدٌ حَسَنٌ الوجَةَ*, Zaid is beautiful in face, where *حَسَنُ* contains a *nom. pron.*, which is the *ag.*, and *الوجَةَ* is governed in the *acc.* by assimilation to the direct *obj.* [below] (IA). The *acc.* governed by the *ep.* assimilated to the *act. part. trans.* to one *obj.*, as in * زَيْدٌ حَسَنٌ وجهَهُ* [above], is not in the *acc.* as an *obj.*, because the *ep.* is *trans.* only in consequence of the transitiveness of its *v.*, while *حَسَنُ*, which is the *v.*, is *intrans.*, and so therefore is its *ep.*, which is subordinate to it; nor as a *sp.*, because it is *det.* by prefixion to the *pron.*, while the opinion of the BB, which is the truth, is that the *sp.* is not *det.* [83۰: and,
since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct obj. [above], ḥusn\(\textsuperscript{3}\) being assimilated to m\(\textsuperscript{4}\) in that each of them is an ep. that is dualized, pluralized, and femininized, and that requires something to follow it after receiving its ag.; so that the ḥe is governed in the acc. by assimilation to ṭ\(\textsuperscript{5}\) in ṭ\(\textsuperscript{6}\) Zaid is beating Amr (Sh). The reg. of the assimilate ep. needs a cop., which is only the pron. [relating to the n. qualified by the assimilate ep. (DM\(\textsuperscript{1}\)], expressed, as ḥe is ag. of ḥusn (DM), or Ḥe is governed in the acc. by assimilation to the direct obj. (DM); or supplied, as ṭ\(\textsuperscript{5}\) ḥe, i.e., [below]. There is a dispute about ḥe with the nom. [350]:—some say that ḥe is to be supplied: and some that āl is a substitute for the pron. [599] (ML); and, according to this, IHsh's phrase "only the pron." [above] means "only the pron. or its substitute". With the acc. or gen., however, as ḥe, no cop. is needed, because the pron. is present in the ep.: and the result is that, if a pron. be present in the ep., it suffices; but, if not, the pron. must be in the reg. of the ep.: though this is open to the objection that in ḥe the ep. contains
and yet they supply the pron. in its reg. [above] (DM); and [the truth is that] in [الحَسْنَةُ الْوَجَهُ] or [الحَسْنَةُ الْوَجَهُ], and the like, [a cop. is needed, but] إِلَّا is put as a substitute for the pron., [according to the KK, or the pron. is supplied, according to the BB, although the ep. contains a pron..] as is conclusively proved by the fact that you say َمُرِرتُ بِأَمْرَةِ حَسْنٍ جَهِهَا I passed by a woman whose face is beautiful or حَسْنَةُ الْوَجَهُ, making the ep. masc. when it governs the [explicit] nom., [and therefore contains no pron.,] and fem. when it governs the gen., which shows that, in governing the gen., it assumes the pron. of the qualified, as it does when it governs the acc., and you say حَسْنَةُ جَهِهَا (BS). And [similarly] وَأَنَّ لِلْيَتَّطِيفِنَّ لِحَسْنِ مَكَابٍ جَنَابٍ عَدْدِي مَفتَحَةٍ لِّهُمْ الأَبْرَاءَ XXXVIII. 49, 50. And verily for the pious is a beautiful retreat, gardens of abiding, having the gates thrown open to them must be construed as orig. الأَبْرَاءُ مِنْهَا the gates of them, [the cop. being suppressed (DM)]; or their gates, إِلَّا acting as a substitute for the pron. (ML).

§. 349. The act. part. and the assimilate ep. differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters:—
(1) the act. part. is formed from the trans. and intrans. [v. (Tar)], like مَارِبُ standing (Aud, ML), مُسْتَكْبِرُ extracting and مُسْتَخْرِجُ behaving proudly
but the assimilate ep. [only (ML)] from the [v. (Tsr)] intrans. [348] (Aud, ML) by constitution (Tsr), like جَمِيل beautiful and comely (Aud, ML); or by intention, like صَارِب الْأَب whose father is a beater, and مَضْرَّب الْعُبْد whose slave is beaten, since the act. and pass. parts., when subsisting is intended by them, are treated like the assimilate ep. [below], as IM says in the Tashil (Tsr): (a) as for ۶ رَجِعَ merciful, عَلِيّ knowing, and the like, they are confined to hearsay (A): (2) the act. part denotes [one of (Aud)] the three times [343]; but the assimilate ep. only the [continual (Aud)] present (Aud, ML) time (Aud, DM), i.e., the time of the speaker, explained by IHsh [and Kh] as (DM) meaning the past continuous with the present time (ML, Tsr), not the discontinuous past or the future (Aud): (a) since Sf holds that it denotes the past, and IM that it denotes the present, IHsh, in order to reconcile these two opinions, intimates that those who say the past mean the past continuous with the present; and those who say the present mean the present that the past is continuous with: so that it has no indication of originating, nor of subsisting in all the times [348]; but indicates only the present accident (DM): (3) the act. part. is always comformable to the aor. in its vowels and quiescences [343] (Aud, ML), like صَارِب and يَضْرَب. (ML).
Tsr), whence قائم and قائم (ML), whence قائم and قائم (orig. قائم); though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by قتلت and قتلت and قتلت (ML), for which reason IKhb says that this [agreement of the act. part. with the aor. in vowels, etc. (DM)] is [an agreement in ] a prosodical, not an etymological measure (ML, Tsr): but the assimilate ep. is conformable to the aor. (Aud ML), whether it be formed from the tril. or the non-tril. (Tsr), like مطلوق اليساري, free from vice, مطلوق النفس, fluent in tongue, مطلوق النفس, easy in mind (ML); and uncomformable [to the aor. (Aud)], which is the prevalent [formation] (Aud, ML) in the [ep.] formed from the tril. (Aud), like جميل, comely (Aud, ML), حسن, beautiful, ضخم, bulky, and ململ, full (Aud): (a) the saying of [Z, I H, Ibn Al'Ilj, and (Tsr)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adr Ibn Zaid atTamimi, a heathen poet (MN),]

من صديق أو أخى تقع ٍ آو عدوُ شاهِحٌ دارًا

[Whether a friend, or a trusty companion, or a foe distant in abode (MN)] is a case of assimilate ep. (ML, Tsr), since شاِحُ is conformable to قتلت (Tsr, DM), so that the ep. agrees with the aor. in measure (DM): (4).
the act. part. may be preceded by its acc. (Aud, ML), as

\[\text{Zaid is beating 'Amr [343]}\] (ML, Tsr): but the assimilate ep. is not preceded by its acc. (Aud), being subordinate to the acc. part. in government (Tsr); while \(\text{زید رَجَعَة حَسَن} \) is not allowable (ML, Tsr): (a) hence the acc. is correct in such as \(\text{زید رَجَعَة حَسَن} \) (I am beating) Zaid, I am beating him [62]; but disallowed in such as \(\text{زید رَجَعَة حَسَن} \) Zaid is such that his father is beautiful in his face (Aud): (5) the reg. of the act. part. is connected, [i.e., conjoined with a pron. relating to the qualified (DM),] and extraneous, as \(\text{زید رَجَعَة حَسَن} \) Zaid is beating his young man and 'Amr, [where 

\(\text{عَمَر} \) extraneous (DM)] but (ML) the reg. of the assimilate ep. must be connected; [i.e., conjoined with the pron. of its qualified, either literally (Aud),] as \(\text{زید رَجَعَة حَسَن} \) Zaid is beautiful in his face [below]; or [ideally, as (Aud) \(\text{زید رَجَعَة حَسَن} \) Zaid is beautiful in the face [348] (Aud, ML), i.e., 'of him (Aud), meaning \(\text{مَنْ زَيْد} \) of Zaid (Tsr); while \(\text{زید رَجَعَة حَسَن} \) is disallowed (ML): (a) this opinion [that the cop. is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that \(\text{اَلَّذِي} \) is a substitute for the post. [pron. (Tsr)]: (b) the saying of BD that the allowability of such as \(\text{زید رَجَعَة حَسَن} \) Zaid is joy-
ful in thee falsifies the generality of IM's saying that the reg. must be connected [350] and postpos., is refuted, because by "the reg." [in IM's saying (Ts{r) is meant what the ep. governs by right of [its] resemblance [to the act. part. (Ts{r)]; whereas its government of the adv. is by reason of the verbal sense contained in it; as also is its government of the d. s., sp., and the like (Aud): (6) the act. part. does not vary from its v. in government; while the assimilate ep. does, since it governs the acc. notwithstanding the intransitiveness of its v., as above; whereas with the acc. is disallowed, contrary to the opinion of some, [who allow the intrans. v. that forms an assimilate ep. to govern the acc. by assimilation to the direct obj. (DM)]: (a) as for the tradition [where it may be objected that is governed in the acc. by with Fatb or quiescence of the s., aor. pass. of Zaid shed the blood, i. e., Zaid, notwithstanding that this v. is trans. to only one obj., which here is the pro-ag., the reply to it is that (DM), is (a) a sp., Al being red., [i. e., Verily a woman that was poured out by others in respect of blood the woman being slain, according to this reply (DM)]; or (b), says IM, an obj., the o. f. being

216
that was pouring out blood, [and the woman being a slayer, according to this reply (DM),] and the Kasra then converted into Fatha, and the ی into ٰ، which is refuted, because the condition of that [conversion (DM)] is mobility of the ی, as in الجَلَةُ girl. ٰوِقَيَةَ forelock, and ِبَقِى remained: (7) the act. part. may be suppressed, while its reg. remains: and therefore they allow (a) [هَذَا ضَلَّبُ ٰزَيَّدٍ وَحُمْرَا] آنَا زِيدًا ضَلَّبٌ [62]; and (b) بِهِ بِهِ by subaudition of a v., or of a qual. pronounced with Tanwin [346. A], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the act. part. does not govern the obj. in the acc. except when it is synarthrous or pronounced with Tanwin, while here it is neither (DM): whereas مَرْتُ بَرْجَلٍ the walker's leg with the face in the gen., and the face in the acc., is not allowable, nor مَرْتُ بَرْجَلٍ وجهُ حَسَنٍ with the face governed in the acc. [by a suppressed ep. after the manner of distraction (DM)], because the [assimilate] ep. does not govern when suppressed, [which is a cause of disallowance in both exs. (DM)]; and because it is not preceded by its reg., [i.e., does not govern what precedes it,] and what does not govern does not expound an op., [which is a cause of disallowance in the second ex. (DM)]: (8) it is not inelegant to
suppress the n. qualified by the act. part., and prefix the latter to the n. pre. to the pron. of the [suppressed (DM)] qualified, as مَرَتْ يَقَاتِلُ أَبِيهِ I passed by a (man) slayer of his father, [i.e., يَرَجُلُ يَقَاتِلُ أَبِيهِ (DM)]; whereas مَرَتْ يَرَجُلُ حَسَنٌ وَجَهَةُ I passed by a (man) beautiful in his face, i.e., يَرَجُلُ حَسَنٌ وَجَهَةُ (DM),] is inelegant (ML): (9) the nom. and acc. governed by the acc. part. are separable [from it (DM)], as زِيدَ صَارِبُ فِي الْمَسْطُورِ أَبَاهُ عُمْرَا. Zaid is such that his father is beating 'Amr in the house; whereas, according to the majority, زِيدَ حَسَنٌ فِي الْمَسْطُورِ وَجَهَةُ Zaid is such that his face is beautiful in battle is disallowed, whether you put [the وَجَهَةُ into (DM)] the nom. or acc.:(10) the reg. of the act. part. may be followed by all the appos.; whereas the reg. of the assimilate ep. is not followed by the ep. (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the pron., which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition أعْرَ عِينَهُ الْيَبَنِي [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that الَّيَبَنِي the right is the enunc. of a suppressed [inch.], i.e., هِيَ الْيَبَنِيَّ (It is) the right, this prop. being a reply to an assumed question "Which eye?"; or that it is the obj. of a suppressed [v.], i.e., أَعْرَ عِينَهُ الْيَبَنِيَّ (I mean) the right
(DM): (11) the appos. of the gen. governed by the act. part. may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above]; and VI. 96. [346. A, 538] is a possible instance of it: whereas 

He is beautiful in the face and the body, with the 

in the gen., and the  بَدَن in the acc., is not allowable, contrary to the opinion of Fr, who allows 

He is strong in the leg and the arm with the coupled in the 

den. [or acc. (DM)]; (a) the Bdd allow the appos. of the acc. to be in the gen. in both the cats., [i.e., the 

act. part. and assimilate ep. (DM),] as 

[346. A, 347, 538], where  تَدْبِير, according to them, is coupled to  صِيف: but the gen. in  تَدْبِير is explicable on the theory that the o.f. is or (cooking) boiled meat, [or (dressing) boiled meat (EM,) the pre. being suppressed, and the post. left in the gen., as in the reading of VIII. 68. [127]; or that  تَدْبِير is coupled to  صِيف, but is put into the gen. by vicinity [130. A], or by imagining  صِيف to be in the 

gen., like [426, 538] (ML), not by coupling to the place (DM).
§ 350. IM mentions in the Tashīl that the reg. of
the assimilate ep. is [sometimes] a prominent attached
pron., [i.e. not detached, independent, whether it be con-
tiguous to the ep. (Sn),] as

(A) Fair of face, bright of it, art thou in peace; and
in war frowning, stern (MN); or separated from it by
another pron., as

Ku-raish are the noble of mankind in offspring, and the
generous of them therein [below] (Sn). And so it may
be a latent pron., as Zaid is beautiful: but the
intention is to mention what is governed by the ep. as
being an assimilate ep.; whereas the covert [pron.] is gov-
erned by it as being an ep., not with the restriction of its
being assimilate (DM). The connected [governed in the
acc., really or virtually, being in the latter case a nom.
susceptible of being governed in the acc. by assimilation
to the direct obj., as in the second of the verses cited below,
or a gen. susceptible of that, as in the first and third
(Sn),] is divisible into twelve sorts, (1) a conjunct, as
by 'Umar Ibn Abī Rabī'a (MN), Long in bodies, slender
in their waists, plump in what the waist-cloths are
wrapped over, i.e. the buttocks (Sn): (2) a qualified
resembling the conjunct [in its ep.'s being a prop., like
the conj. of the conjunct (Sn)], as
I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time (Sn)], the evidence being in (3,4) pre. to one of the two, as

[by AlFarazdâk, Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round (MN)] and

I saw a man slender as to the head of a spear that he was thrusting with: (5) synarthrous, as حَسَّسُ الوجَة beautiful in the face [348]: (6) anarthrous, as حَسَّسُ الوجَة beautiful in his face [below]: (7,8) pre. to one of the [last] two, as حَسَّسُ الوجَة Beautiful as to the father's face and حَسَّسُ الوجَة beautiful as to a father's face: (9) pre. to the pron. of the qualified, as حَسَّسُ الوجَة [above]: (10) pre. to the n. pre. to the pron. of the qualified, as حَسَّسُ الوجَة beautiful as to his father's face: (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn),] a n. pre. to a n. pre. to the pron. of the qualified, as مَرَّتُ بِأَمْرٍةٍ حَسَّي الوجَة جَارِيَّةٍ her جَبِيلَة أَنفَة I passed by a woman beautiful as to her girl's face, comely as to its nose, [because the sense is
this is mentioned by IM in the Tashil: (12) pre. to the pron. of the reg. of another [assimilate] ep., as [in the last ex., and similarly in (Sn)]

I passed by a man beautiful in the cheek, comely in its mole, [except that here the reg. of the other ep. is not pre. (Sn)]: this is mentioned in the CT by IM, who holds the saying

The damsels plump in the naked body elegant in its flank, captivated me, when I fancied not that I should be captivated (Sn),] to be an instance of it (A), the pron. in relating to (Sn). The reg. of this ep. has three cases, being (1) in the nom., (a) as an ag.; or (b), says F, as a [partial (Sn)] subst. for the pron. latent in the ep., [meaning where substitution is possible, not unrestrictedly, so that their saying]

I passed by a woman beautiful in the face is not to be quoted against him, because here the substitution is prevented by lack of the feminization of the ep., which is necessary when the ep. assumes the pron. (Sn)]: (2) in the acc., (a) by assimilation to the direct obj. [of the act. part. (Sn)], if the reg. be det.; and (b) as a sp., if it be indet.: (3) in the gen., by prothesis. And, with each of the three [cases of the reg.], the ep. is either indet. or
det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [ep. in the sing. number (Sn)] to the anarthrous [reg.] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the pron. of the synarthrous, are disallowed. These are 9 constructions, (1) \( \text{أَلْكَسْنَةُ وَجْهُهُ} \); (2) \( \text{أَلْكَسْنَةُ وَجْهُهُ أَبِ} \); (3) when the qualified here, as in the three next exs., is anarthrous, like \( \text{زَيْدُ (Sn)} \); (4) \( \text{أَلْكَسْنَةُ وَجْهُ أَبِهِ} \); (5) \( \text{مَأْتَهُ فِي قَبَأَيْهِ} \); (6) \( \text{أَلْكَسْنَمُ مَا تَقْتَلُ نَقَابِهِ} \); (7) \( \text{أَلْكَسْنُ سِتَّان} \); (8) \( \text{أَلْكَسْنُ دَوَالَ أَعْدَّةُ} \); (9) \( \text{أَلْكَسْنُ وَجْهُ جَارِيَتَهَا} \). When the qualified is such as Hind, not such as The woman (Sn). But the beautiful in the cheek, the comely in its mole [below] is not one [of the disallowed (Sn)], because the reg. is pre. to the pron. of the synarthrous; though it is weak, because disallowed by Mb [below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the ep., whether anarthrous or synarthrous, governs, in the nom., a [reg. aprotic and] denuded of the pron., or pre.
to a [n.] denuded thereof (A), because here the ep. is devoid of a pron., relating to the qualified (Sn). These are 8 constructions, (1) حَسْنُ وَجْهُ (3) اللَّهُ وَجْهُ أَبُ (2) اللَّهُ وَجْهُ; (4) حَسْنُ وَجْهُ أَبِ (6) اللَّهُ وَجْهُ الْوَجْهُ (5) حَسْنُ وَجْهُ أَبِ; (7) حَسْنُ وَجْهُ أَبِ (8) حَسْنُ وَجْهُ الْوَجْهُ. but the first four are worse than the second, because [in the second four (Sn)] J is a substitute for the pron. (A), as is the opinion of the KK [599] (Sn). Those constructions, though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of حَسْنُ وَجْهُ is منْهُ حَسْنُ وَجْهُ or حَسْنُ وَجْهُ; while the proof of the allowability [from hearsay (Sn)] is the saying

[Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the indet ep. governs, (a) in the acc., det. without restriction, [i.e., whether made det. by J or by prothesis (Sn); (b) in the gen., det. other than the synarthrous and the pre. to the synarthrous: (2) where the synarthrous ep. governs,
in the *gen.*, a [reg.] *pre.* to the *pron.* of the synarthrous.

These are 15 constructions, [8 of the 1st sort (Sn),] (1)

(1) حَسَنَةُ وَجْهَةٍ (3); حَسَنَةُ وَجْهَةِ أَلْبَ (2); حَسَنَةُ الْوَجْهَةُ كَلِّ (6); حَسَنَةُ مَا تَتْبَعُ نَقَابِهِ (5); حَسَنَةُ وَجْهِ أَبِيَّةِ حَسَنَةٍ (8); حَسَنَةُ وَجْهَةِ جَارِيَّتِهَا جَبِيلَةً أَنفِه (7); مَا نَتْبَعُ نَقَابِهِ حَسَنَةٍ (9); حَسَنَةُ الْوَجْهَةِ حَالِلَةَا (12); حَسَنَةُ مَا تَتْبَعُ نَقَابِهِ (11); حَسَنَةُ وَجْهِ أَبِيَّةِ حَسَنَةٍ (13); مَا نَتْبَعُ نَقَابِهِ حَسَنَةُ الْوَجْهَةِ جَبِيلَةً حَالِلَةَا (10); [and one of the 3rd sort (Sn),] [above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the *intrans. cp.* like the *trans.*: so [says Kh] in the Tsr: (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of prefixion of a thing to itself [120]; (b) as is said, redundancy of an unneeded *pron.*, for which reason the synarthrous and the *pre.* to the synarthrous are excepted, because there is no redundancy in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn).

The proof of allowability, (1) in the 1st and 2nd [accs., i.e., the synarthrous and the *pre.* to the synarthrous (Sn),] is the saying [33, 425] in the version with الظْهَر in the *acc.*, [this being a proof in the 2nd also, because the *pre.* to the synarthrous ranks with the
synarthrous (Sn)]: (2) in the rest of the accs., is the saying [attributed by IAr to one of the Asādīs, describing camels, and by Al′Ainī to 'Umair Ibn Laha' atTaimī, whom I do not know, the well-known poet being 'Umar Ibn Laja' atTaimī (AKB)]

\[I describe them—verily I am one of their describers—\]

lofty as to the tops of the humps, having their navels hanging down from fatness (AKB)], since there is no [material] difference between them: (3) in the gens., except the last, is the saying [of AshShammakh (EC)]

\[Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC)];: (a) in this sort, the gen., according to S, is a poetic license; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the ep. is identical in sense with the n. governed by it in the nom. (Sn)]; but the KK allow it [even] in prose, which is correct, as in the tradition صفر وشجعها empty as to her girdle, [meaning lank in the belly (Sn),]

blind in his right, [or, in another version
left (Sn),] eye [349], and, in the description of the prophet شَتُّن أَصَابِعَهُ [above]. thick in his fingers: (4) in the last is the saying سَبُتَنِى الْفَتَّاءَ الْحَرُ [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one pron., [like. اللَّهُ]. (Sn),] are better than such as contain two (A), like اللَّهُ, which, besides the s, contains a latent pron., ag. of اللَّهُ; because the former is free from redundancy of an unneeded pron. (Sn). For [a synopsis of] the foregoing [constructions of the assimilate ep. (Sn)] I have compiled a table, from which their exs. and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess; combining in that [proof] each pair of cognate [kinds, like حَسَنٌ وَجَهَةٌ اللَّبٍّ (Sn)]: and this is it (A).
A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the gen. in حسن رجة أب and حسن أب، vid. the saying (Sn) of Ḥumaid al-ʿArqāt (AAz)]

لاحقِ بطنٍ نقرى سمينٍ لا خطي الوجع ولا تروني
(A), describing a wild he-ass, Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching (AAz); and, in some MSS, also the saying

ولا سيئي زٰ، إذا ما تلبسوا إلى حاجته يوماً مخيسة بترلا
(Sn), by ʿAmr Ibn Shaʿs (MM), Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes, (EC): the 2nd is to [the evidence for the acc. in حسن وجة الاب and حسن الوجع, vid. the saying (Sn)]

وتأخذ بعدة البعوضة (A), mentioned above (Sn): the 3rd is to [the evidence for the acc. in حسن وجهها and حسن وجه أب, vid. the saying (Sn) of Abū Zubaid at-Taʿr (IY)]

هيها مقيمة عكبراء مدركة مخطورة جديلت شنباء أياباً
(A), describing a woman, Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth (IY): the 4th is to [the evidence for the nom. in حسن وجه أب and حسن وجه أب,
Then said I to her, verily the generous are few: the 6th is to [the evidence for the gen. in 
الحسين وجة أبيه و حسن وجة], vid. the saying (Sn)
(A), mentioned above (Sn): the 7th is to [the evidence for the gen. in 
الحسين الوجبة الحجيل خالية], vid. the saying (Sn)
(A), mentioned above (Sn): the 8th is to [the evidence for the acc. in 
الحسين وجهة أبي, الحسين وجهة أبي], vid. the saying (Sn) [83] (A); and, in some MSS, also the saying
[239] (Sn): the 9th is to [the evidence for the acc. in 
الحسين وجهها and الحسين وجهة أبي], vid. the saying (S) of Ru‘ba Ibn Al‘Ajjaj (AKB)

(1693)

vid. the saying (Sn) [الحسين وجهة أبيه و حسن وجهة], (A), mentioned above (Sn): the 5th is to the evidence for the nom. in 
and vid. the saying (Sn)

She reproaches us that we are few in our number.

Then said I to her, verily the generous are few: the 6th is to [the evidence for the gen. in 
الحسين وجة أبيه و حسن وجة], vid. the saying (Sn)
(A), mentioned above (Sn): the 7th is to [the evidence for the gen. in 
الحسين الوجبة الحجيل خالية], vid. the saying (Sn)
(A), mentioned above (Sn): the 8th is to [the evidence for the acc. in 
الحسين وجهة أبي, الحسين وجهة أبي], vid. the saying (Sn) [83] (A); and, in some MSS, also the saying
[239] (Sn): the 9th is to [the evidence for the acc. in 
الحسين وجهها and الحسين وجهة أبي], vid. the saying (S) of Ru‘ba Ibn Al‘Ajjaj (AKB)

فذاك وحم لا يبالي سبأ و الصرن سابا و العقرر كلبا (A), describing a man as extremely inhospitable,

Then that fellow is a churl, that heeds not reproach; the hard in door, and the savage in dog (AKB): and
the 10th is to [the evidence for the *nom.* in *الْحَسَنُ* كَلِّمَ، *الْحَسَنُ* مَا تَكْتُ بَقَائِهِ، vid. the saying (Sn)]

"فَاتَصِدْ بِفَرْدِ الْعَزْرَ مِنْ قُصْدَةٍ"

Then repair thou to Yazid, the man such that those who repair to him are dear. When the *reg.* of the *ep.* is, as before mentioned, a *pron.* the *ep.*, (1) if in contact with the *pron.* and anarthrous, governs it in (a) the *gen.*, by prothesis, as مَرَّتُ رَجُلٌ حَسَنٌ الْوَجْهِ جُمِيلٌ "I passed by a man beautiful in face, comely in it [below] (A); b) the *acc.*, by assimilation to the direct *obj.*, as IM, agreeing with KS, allows in the Tashil, the *gen.*, according to this, being prevalent, not necessary, as is observed by DM, who says that the difference between intending, and not intending, prothesis appears in such as مَرَّتُ رَجُلٌ أَحْمَرُ الْوَجْهِ لَا أَشْفَرُ "I passed by a man red in the face, not yellow in it, with Kasr of the ر when prothesis is intended [17], and Fath when it is not (Sn): (2) if separated from the *pron.*, or synarthrous, governs it in the *acc.*, as [فَرْتُ عُجَابًا، آلَّانِس آلَّامُ (above) and (Sn)] الْحَسَنُ الْوَجْهِ جُمِيلُ [below] (A), the *pron.* in الْحَسَنُ الْوَجْهِ جُمِيلُ being in the place of an *acc.*, according to S [113] (Sn). The cases where prothesis is disallowed are only where the *ep.* is a *sing.*, as you have seen: whereas, if the *ep.*
be a *du.*, or a *pl.* analogous to the *du.* [234], it may be *pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be synarthrous or not; and whether the *post.* be anarthrous, and devoid of prefixion to the synarthrous, and to the *pron.* of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the *reg.* of the *ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous *ep.*, as [above]; (2) [an *acc.* (Tsr),] separated from the anarthrous *ep.*, as [above]; (3) [an *acc.* (Tsr),] contiguous to the synarthrous *ep.*, as [above]: so that the constructions become 75. The *ep.*, moreover, is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 75 make 600: and the *ep.* [itself (Tsr) also is in the *nom.*, *acc.*, or *gen.*; and these 3 multiplied into 600 make 1,800: and the *reg.* of the *ep.* [also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*; and these 8 multiplied into 1,800 make 14,400, from which 144 are to be deducted, because the pronominal *reg.* has no sound or broken *pl.*; while the remaining constructions are 14,256, some allowable, and some disallowed, the latter of which should be excluded from them, as before mentioned (Tsr, Sn): so observes Kh in the Tsr (Sn). IM says in the Ḳāfiya "The substantive is made to imply the sense of the *ep.* [142]; and
is then used as it is used, though such a construction is weak". The following sayings are instances where the prim. is made to imply the sense of the deriv., and is given the predicament of the assimilate ep.,

A butterfly in gravity, a Pharaoh in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and

[by AlMundhir Ibn Hassan, Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide (MN)], being made to imply the sense of inconstant, of grievous, and of perforated, riddled; and therefore treated as these eps. one treated in respect of prefixion to what is logically an ag.; though, if they were made to govern the nom. or acc., it would be allowable (A).
THE َفَعَلُ OF SUPERIORITY.

§. 351. It is the ep. indicating [its subject's (Fk)] participation, and excess [over others, in the root of the v.(Fk)], like َأَكْرَم more generous [287] (KN). IHsh says in the Glosses on the Tashr that it should rather be called the َفَعَلُ of excess, because it is sometimes formed from what contains no superiority, as َأَبْخَذَل更 more niggardly and َأَجْهَشَ more ignorant (Ys, MAd). It is diptote because of the inseparability of the quality of ep., and of the measure of the v. [18]. And it does not vary from the shape of َفَعَلُ, except that the Hamza is mostly elided in َكَبَر better and َشَر worse, from frequency of usage, and َأَحْبَر dearer is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحَبَّ شَيۡءٍ إِلَى الْإِنسَانِ مَا مِنْهَا

And a thing most dear to man is what he has been refused; while َكَبَّر and َشَر are sometimes treated according to the o. f., as in the reading [of Abù Kilāba (D, Tsr)] LIV. 26. Who is the worst liar? and the saying

َضَلَّ خَبِيرُ النَّاسِ وَأَبْسُ أَخْبَرٌ

(A), where َضَلَّ is made diptote by poetic license (Sn),
Bilâl is the best of men, and the son of the best (Jsh). The استَخْضَامَهُ of superiority is formed from the intrans., like فَضَّلَ more excellent; and the trans., like بَلَّ أَعْلَمُ more knowing (Sh). It is formed only from what the two vs. of wonder are formed from [477] (Aud), vid. every aff. att. plastic tril. [352] v. [353] in the act. voice [354], such that [what is meant by] it admits of emulation, and not forming its ep. upon the measure of، fem. فَعْلًا [352] (Tsr); so that one says عُرْ أَضْرَبَ "He is more ready to strike [from ضَرِبُ (Tsr)], and أَعْلَمُ يُعْلِمُ (Tsr), and فَضَّلَ فَضَّلَ (Tsr), as one says مَوْعِدَةَ جَعَلَهُ "How ready he is to strike! and هَكَانَ How knowing and فَضَّلَهُ فَضَّلَ How excellent (Aud), and أَعْلَمَ بِهِ أَعْلَمَ بِهِ أَعْلَمَ بِهِ أَعْلَمَ بِهِ (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [v.] which does not form a homomorphous v. of wonder [477] is used as a connective for [deriving an expression of] superiority, the inf. n. of that v. being put after the connective as a sp., as هوُ أَشْكَ آسِيَةً آسِيَةً آسِيَةً آسِيَةً. He is stronger in extracting and حُمْرَةَ more intense in fairness (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the استَخْضَامُ of superiority from what exceeds three letters
is anomalous, as This speech is more concise than any other (Aud), where being from It was made concise contains two anomalies, being pass. [354] and exceeding three letters (Tsr). But, as to [its formation from the pret. v. upon the measure of (Tsr)], there are the three opinions (Aud) held as to [the formation of the two vs. of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two vs. of wonder), i. e., whether its Hamza denote transport [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashil and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote transport (Aud), and disallowed if it do, which is the opinion of IU; but this distinction, says Sht, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has II. 282. That will be fairer in the sight of God, and more confirmatory of the testimony, from and while He is the most liberal of them
in giving dirhams, and the most ready of them to confer kindness and $\text{هـُدَا\text{ا}\text{لُكْا}نُ آتُرُمُنَ مِمْ عَيْزَرِهِ}$ This place is more desolate than any other have been heard (Aud); and among their [current (IY)] provs. is $\text{أَنْعُسُ مِنْ آَبِي}\text{المُذْلِقِ}$ Poorer than Ibn AlMudhalla$k (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manāṭ (Md); and S holds that to be regular when the augmented [v.] is $\text{َنَعَلَّ}$ (Sh). The KK allow the $\text{َنَعَلَّ}$ of superiority to be formed from the two words سُوُانَ blackness and بِيَاضَ whiteness, because, say they, these are the two original colors, whence $\text{جَارِيَةٌ} في دُرِّعَهَا الْفَضْفاضِ أَبْيَضُ مِنْ أَحْيَ دَنْى أَبْاَضِ}$ [by Ru'ba Ibn Al'Ajjāj, A maid in her wide shift whiter than the sister of the Banū Abūd (AKB)] and إِبْعَدَ بَعْدَتْ بِيَامًا لَا بِيَامَ لَهُ لَكَأْنَتْ أَسْوَدُ فِي عَيْنِي مِنْ الْظَّلِمِ [by AlMutanabbi, Begone (mayst thou perish!], whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (V, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, إِبْعَدَ أَلْحَجْ, that is dependent upon أَسْوَدُ, necessarily implies that أَسْوَدُ is a n. of superiority; but that is disallowed in colors, and the truth is that $\text{منْ الْظَّلِمِ}$ is an
ep. of the aggregate of the three dark nights, [like a free man, of free men, and a mean fellow, of mean fellows, i. e., of their aggregate, and the saying of the poet

And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said: And a totille sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said.

[He will meet the 'girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] either denotes causation, i. e., on account of (its being accompanied by) blood; or is an ep., as though the sword, by reason of its being often accompanied by blood, had become blood (ML). The of superiority is formed from [vs. denoting] internal defects, as Such a one is duller than such a one and stupider and sillier and more disputatious and more perverse notwithstanding that the not denoting super-
iority is formed from some of them, like *stupid*, fem. رَبْعَنَةٌ, and *silly*, fem. حَبْقَةٌ (R). And among their *provs.* is أَحْقَقُ مِنْ حَبْقَةٍ *Stupider than Ḥabannaṣa* (M), the cognomen of Yazid Ibn Tharwān (ID, Md, IY) Ibn Ḫais Ibn Thaʾlabā (IY), one of the Banū Ḫais Ibn Thaʾlabā (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an *ep.* having no *v.* is anomalous, [like حُوَّ أَحْنَكَ الْبَعْيِرَيْنِ (Tsr) *He is the more voracious of the two camels* (357), from حَنَكَ *palate*, which is a substantive; and (Tsr)] like حَوْقُ أَقْنِسُ بِهِ *He is worthier of it,* [from قَمَنْ *worthy,* i.e., حَقِيقَ *more of a robber than* Shīzāza (Aud), a well-known robber, of the Banū Ḍabba, from لَصُ *robber,* i.e., سَارِقٌ : but IKtt transmits a *v.* for the last, vid. كَضَنْ took the property secretly; and, according to this, there is no anomaly in it (Tsr). Among their *provs.* is آَبَلُ مَنْ حُنِيَّفِ الْحُنِيَّاتِ *More skilled in good management of camels* [357] than Ḥunaif al-Ḥanātim (M), a man of the Banū Ṭaim al-Lat Ibn Thaʾlabā (Md, IY): but this is derived from أَبِلُ وَلِجَلُ *The man was skilled in the good management of camels,* aor. يَأَبَلُ, inf. n. أَبُّلَةً, act. part. أَبِلُ; so that
it is derived from a tril. v., as though they had formed a v. from camel, and then conjugated it like other vs. (IY).

§ 354. By rule it denotes superiority of the ag. over others in the act, like اضرب [351], i.e., striking more than the rest of the strikers, not struck more than the rest of the struck, because the ag. is more frequent than the obj., since, in most cases, there is no obj. but has an ag., whereas the converse is not true; though we say "in most cases" to provide against such as منحنون possessed by a devil and مbestos confounded. But sometimes they use it for the obj., irregularly, as أعدد, أشرب, أشهب, more notorious [357], more excusable, أشهب, more famous, more busy (R), and أشخر more fearful, formidable, dreadful [below] (R on the verses cited from S in §360). It has been heard formed from the pass. v. [360], as هو أرغى من ديك. (1) He is more self-conceited than a cock, [from أرغى, which, Jh says in the Sahih, is not spoken by the Arabs, except in the pass. voice, though it is in the sense of the act., vid. تكتب was proud; but ID transmits رهأ i.e. تكتب; and, according to what he transmits, there is no anomaly in it (Tsr)]: أشغل من ذاب البَليغ (2) Busier than the owner of the two skins of butter, [a woman of the Banu Taim

219
Allah Ibn Tha'laba, who used to sell clarified butter in the days of heathenism (Md, Tsr), from شُعلُ was busied (Tsr)] : (3) More anxious about thy need (And), from عيني was troubled, anxious (Tsr); and hence in S's saying رَسْمٌ بِبِيَانِهِ أَعْنَى And they are more anxious to explain it (R): but عيني, like رضي, in the act. voice, has been heard; and, according to this, there is no anomaly in it (Tsr) : (4) أَخْرُفٌ [above] in the verses, like اشْهَرُ [above] and أَحْمَدُ [357] (AKB).

§ 355. The أَنْفَلُ أَنْفَلَ of superiority has three states, being (1) anarthrous and aprothetic; (2) synarthrous; (3) pre. [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with مِنْ (IM) governing the inferior in the gen. (IA, Aud, A), both [constructions] being combined in أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعْرُفُ نَفْرًا XVIII. 32. I am more abundant than thou in wealth [85], and more mighty (than thou) in people, i.e., مِنْكَ [357] (A), where مِنْ with its gen. is suppressed, because known (Su). The sense of this مِنْ is disputed (A) :—(1) according to Mb (A,YS) and those who agree with him (A), it denotes beginning of extent (A, Fk) in superiority (Fk, Su), as خَيْرُ مَنْهَ better than he (Su); or inferiority (Fk, Su), as شَرُّ مَنْهَ
worse than he (YS, Sn): and this opinion is held by S; but he intimates that, together with this [sense], it imports the sense of partition, saying that He is more excellent than Zaid pronounces him superior to one, and is not general: (2) according to IM in the CT (A, YS), it denotes passing (A, Fk), as though, by ُزَيْدُ ُأَفْضَلُ مِنْ عَمْرٍ, the speaker said Zaid has surpassed 'Amr in excellence: and he says that, if beginning were intended, ِإِلَى might occur after it; and that its denoting partition is falsified by two matters, its not being replaceable by بَعْضٍ, and its gen.'s being [sometimes (Sn)] general, as الله أَفْضَلُ مِنْ كُلِّ عَظِيمٍ God is greater than every great one (A, YS): and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the ending is sometimes omitted, because the ending is not known, or not intended to be announced; and that [omission of the announcement of the ending (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the ending (A, YS). This ُمُنْ and its gen. together stand towards the أَفْضَلُ of superiority in the same position as the post. towards the pre. ; and therefore may not precede it, as the post. may
not precede the *pre.* (IA). But sometimes *من* precedes it in poetry, as

(IA).

And he brought down AlZabbd, by force, when she was higher than the eagle of the air of the sky in soaring (AKB). And, if the *gen.* governed by *من* be an *interrog.* [n. (R, IA), or *pre.* to an *interrog.* (R, IA, Aud) *n.* (R, IA)], they always precede (IM, R) the *أَنْتُ مَسْتَ فَضْلُ* *Than whom art thou more excellent?* and *أَنْتُ مَسْتَ فَضْلُ* *Than whose young man art thou more excellent?* (Aud), because the *interrog.* takes precedence (A, Tsr) of what governs it, vid. *أَنْتُ فَضْلُ* (Sn): [but they do] not [precede] the whole sentence, as IM makes them do (A), like *وَمَنْ أَنْتُ خَيْرُ* *Than whom art thou better?* (IM) and [similarly (Sn)] *وَمَنْ أَنْتُ فَضْلُ* *Then the young man of which of them art thou more excellent?,* since his exemplification involves a separation between the *op.* and its *reg.* by an extraneous word, [the *inch.* not being one of the *regs.* of the *enunc.* (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i. e., where there is no interrogation (IA, Aud, A),] the precedence [of *من* with its *gen.* before *أَنْتُ فَضْلُ* (Tsr)] occurs rarely (IM), anomalously (IA), as
When Asmä (a woman) journeys one day with a lady in a litter, then Asmä is prettier than that lady in the litter (MN); and hence

"Thou hast come to kinsfolk, and (hast come to) a smooth (place)" (60); and she provided honey of the bees; nay, what she provided was nicer than it (MN), and

"أُوْلَى عَيْبٍ فِي هِمْ غَيْرَ أَنَّ سَريعةُها # تَطْرُفُ # وَأَنَّ لا شَيْءٍ مِنْهَا # أَكْسَلٍ (IA, A), by Dhu-r Rumma, And there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC), indolence being a quality praiseworthy among women, though blame-worthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparational (R)] منْ outspoken (R, A) of superiority (R), as is necessarily implied by IM’s saying "conjoined" [above] (A), because it completes the sense of outspoken (R). That, however, is not unrestrictedly true (A): but they
are sometimes separated by (1) the reg. of 
\( \text{فعلُ (R,A)} \), as
Al\( \text{ذئبيَّ أَوَّلَ بأَلمُومَّنِينَ مِنْ أَنتَسِهمُ} \), XXXIII. 6. The Prophet
is nearer to the believers than themselves (AKB, Sn),
whence.

\[ \text{فَإِنَّا رَأَيْنَا الْعُرْضَ أَحْرَجَ سَاعَةً} \quad \text{إِلَى} \quad \text{الْسُّرُونِ مِنْ رَيْطٍ يَكْبَارُ مُسْهَمٍ} \]

[360] (R), by Aus Ibn Hajar, For verily we held honor
to be more in need, one hour, of preservation from
pollution than fine striped Yamānī clothes (AKB); (2)
لْوَلْفَرْکَ أَطْلِبْ لَنَّا لَوْ بَذَلْتُ لَنَّا # مِنْ مَآهَ مُؤَهْبَةٍ عَلَى خَبْرٍ

(A) And assuredly thy mouth is nicer, if thou wouldst
bestow it on us, than water of a hollow in a rock upon
wine (MN); (3) a voc. (AKB, Sn), as says Jarir

\[ \text{لَمْ أَلْقَ أَحْبَثَ يَا فَرْزَدُ} \quad \text{مَنْكُمْ} \quad \text{لَيْلًا} \quad \text{وَآتَهْتُ} \quad \text{بِالْمَهْرَانِ} \quad \text{نَهَارًا} \]

\[ I \text{have not met by night a fouler set, O Farazdak,} \]
\[ \text{than you, and by day a fouler in the day (AKB)}: \]
\[ \text{though not by any thing else. When the} \quad \text{فَعْلُ} \]
\[ \text{of superiority is formed from what is } \text{trans. by means of } \quad \text{مِنْ} \]
\[ \text{this} \quad \text{مِنْ} \quad \text{مِنْ} \quad \text{مِنْ} \quad \text{مِنْ} \quad \text{مِنْ} \]

\[ Zaid \text{ is near than 'Amr to every good deed or} \]
\[ \text{أَطْلِبْ مِنْ كِلِّ حَيْثٍ مِنْ عِبْرٍ} \quad \text{nearer to every good deed} \]
\[ \text{than 'Amr (A). The gen. governed by the comparatival} \]
participates with the superior in the meaning [of the root of the v.], either really, as Zaid is handsomer than 'Amr; or constructively, as in 'Ali's saying 'لَأَن أَصْمَمْ يَوْمًا مِنْ شَعْبَانَ أَحَبَّ إِلَيْهِ مِنْ أَنْ أَنْفَضْ يَوْمًا مِنْ رَمَضَانً' assuredly that I should fast on a day of of Sha'bân is dearer to me than that I should break the fast on a day of Ramadân, because breaking the fast on the day of doubt, which may be [the first day] of Ramadân [or the last of Sha'bân], being dear to the adversary, 'Ali supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'bân to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'bân dearer than it?" And, in irony, you say *أَنْتَ أَفْقَهَ مَنْ أَلْحَبَرَ* Thou art more learned than the ass, as though you said "If it be possible for the ass to have learning, then thou art like him with an excess", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed ](R). And [R says that (Su)] in their sayings *أَنَا أَكْبَرُ مِنْ أَلْشَعْرَ* I am too old for poetry and *أَنْتَ أَفْقَهَ مَنْ أَلْحَبَرَ* Thou art too great to say so, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the
saying; but to declare their remoteness from poetry and the saying, the 

\[\text{أَنْتُ أَضْرِبُكَ مِنْ عَرْطَكَ عَلَى} \]

 remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that the like is not comparatival; but resembles the 

\[\text{بَشَاهُنْ} \]

I separated from Zaid and I departed from him, being dependent upon used in the sense of surpassing and separate, without any assertion of superiority (R,Sn). And therefore 

\[\text{أَنْتُ أَضْرِبُعَلَى} \]

Thou art too dear to me for me to beat thee means separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparatival depends upon the of superiority in a sense approximate to this, since 

\[\text{زَبَطَ أَفْصَلُ مِنْ عَرْطَكَ} \]

[above] means Zaid surpasses the degree of 'Amr in excellence; so that the that we are discussing is like the comparatival except in the sense of superiority (R). As for the synarthrous and the pre., they may not be conjoined with the (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of by turns, it being always indet. when accompanied by [this], and det. when parted
from it (M). One does not say لَبَّدُ الأَنْفَضْلُ مِنْ عُمُّرٍ (M, IA), because مِنْ, when attached to this أَنْفَضْلْ, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [pron.] in XVIII. 37. [166,419]; while the ل, when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY): nor لَبَّدُ أَنْفَضْلُ للَّدِيْنِ مِنْ عُمُّرٍ (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the pre. (MKh). And, as for the saying [of Al'A'ishâ (MN)]

وَلَسْتُ بِالآْكَثِرِ مِنْهُمْ حَصُصٌ قَوْمًا عَبْرَةً لِلْبَلَائِرُ

[And thou art not more than they in number; and might belongs only to the many, where the poet combines the ل and ل with the word مِنْ (MN)], and the saying [of Sa'd al-kârâra, according to JH, or of Kais Ibn AlKhaṭîm al Anṣârî, according to IU (MN),]

نَحْصُ بِغَرْسِ الْوَرِيّ أَعْلَمَانَا مَنْ يَرْكُبُ الْجَبْرِ الْأَلْسَفٍ

[We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break, where the poet combines prothesis with مِنْ (MN)], they are explained away (A): for بِالآْكَثِرِ مِنْهُمْ is accounted for in four ways, (1) that مِنْ does not denote
beginning of extent, but explanation of the genus, as in
أَنْتَ مِنْهُمُ الْفَارِسُ الْشَجَاعُ Thou art, of them, the gallant
cavalier, i. e. من بِيْنِهِمْ from among them [359]; (2)
that is dependent upon a suppressed [word], the
full phrase being وَلَسْتُ بَيْنَ الْكَثِيرِ بَأْكِثَرِ مِنْهُمْ And thou
art not the more, (more) than they[359], where the
suppressed is a subst. for the mentioned; (3) that أَلْ is
red., and therefore does not prevent the introduction
of من is (dependent) upon a suppressed [word], the
full phrase being أَعْلَمُ مِنْهُمْ the more
among them: while the post. being meant to be understood as rejected, like
the ل in وَأَرْسَلَهَا آَلِ الْعَرَّانَ [78] (MN). Nor [does one say
(IX) زُبِبَ أَنْصَلُ; and, similarly, in the fem., du., and pl.,
one does not say أَتْنَاصِلُ, أَتْنَاصِلُ, فُضْلَيْلِيُّ, or
فُضْلَيْلِيُّ, أَنْصِلُ, أَتْنَاصِلُ, فُضْلَيْلِيُّ, فُضْلَيْلِيُّ, فُضْلَيْلِيُّ;
but they must be made det. by the ل or by prothesis, as أَلْنَاصُلُ the most excellent
and أَلْنَاصُلُ the most excellent,
أَنْصُلُ الْرُجَالَ of the men and أَنْصُلُ the most ex-
cellent of the men and أَنْصُلُ the most excellent of the women (M). The أَنْصُلُ of superiority is always used
(IX, R) with one of the three mentioned (R), [i. e.,] with
the [comparative] مِنْ, the art., or prothesis (IX), not
being devoid of all; nor having two of them combined,
except extraordinarily. It is not devoid of all, because
it is applied to denote superiority of the thing to another. and, with مِن and prothesis, the inferior is expressly mentioned; while, with the art., it is virtually mentioned, because the art., being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the that has the inferior mentioned with it, as, when a person seeks a more excellent than Zaid, and you say ‘عَمْرُ الْأَقْصَلُ ‘Amr is the more excellent, i.e., is that more excellent, i.e., is the person that, we say, is more excellent than Zaid. And according to this, in every case, the art. with the أَفْعَلٌ of superiority denotes knowledge [599], in order that أَفْعَلٌ may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The أَفْعَلُ of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as زَيْدُ الْأَقْصَلْ the most excellent Zaid and بَيْنَ الْأَقْصَلَيْنِ the most excellent Hind, and [or (M Ad)] and [or the أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُونَ أَقْصَلُو
but be always in the sing. masc., [whether its qualified be sing., du., or pl., masc. or fem. (MAd),] which is of two sorts, (a) the anaarthrous and aprotthetic, as 

Zaid, or Hind is, more excellent than Amr, or the zaidiyan Afsal or the hindiyan Afsal, or the hindiyat Afsal, or the hindiyat Afsal of Emr, or the hindiyat Afsal of Emr (Sh): [here] agreement is not allowable; and therefore it is said that [18] is made to deviate from, [which ought to be used (Sn)]; and that [357,359] is a solecism (A): (b) the pre. to an indet., as Zaid is a most excellent man and Hind is a most excellent woman, the zaidiyan Afsal Amr, the hindiyan Afsal Amr, and the hindiyan Afsal Ajmal, and the hindiyan Afsal Nisaa and the hindiyan Afsal Nisaa (Sh): that [indet. (Sh) post. (A)] must agree [in number and gender (MAd) with the n. qualified (A, MAd) by the t̄af'al of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is in full the first (party) to disbelieve it (Sh, A), otherwise would be said; or is Nor (let each of you) be etc., like XXIV. 4. [40] (Sh), i.e., Scourge ye (every one of ) them (MAd): (3) what admits of both constructions, which is the pre. to a det., [when affirmation of superiority to the post. is intended
The two Zaidis, and The Zaidis, are the most excellent of the men, and Hind is, and The two Hinds, and The Hinds, are the most excellent of the women; or, if you please, the Zaidis, and the Hinds, and (a) disagreement is better, [or, as said in the Aud and Tsr, is the prevalent usage (MAd),] as in

And thou wilt assuredly find them to be the most greedy of men for life, not

by Dhu-r Rumma, And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head (AAz)] not asisi osób they are the meanest of us and VI. 123. [248] (Sh); and both usages are combined in the Prophet's saying

Now will I inform you of the dearest of you to
me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th.,] the author of the Faṣih is blamed for saying in which case we have chosen the most elegant of them, where, say they, he ought to have said (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the post. alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this to the synarthrous [in determinateness and (MKh)] in being devoid of in letter and sense (Tsr, MKh), as The reducer, [i. e., Yazīd Ibn AlWāhid Ibn ‘Abd AlMalik Ibn Marwān, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh), and the scarred, i. e., ‘Umar Ibn ‘Abd Al‘Azīz Ibn Marwān, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banū Marwān, [where admits of being rendered by what contains no affirmation of superiority (Tsr,
none of the Banu Marwan participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning unrestricted excess (Tsr, MAd); and as محمد صلى الله عليه وسلم أفضل قريش Muhammad (God bless him and give him peace!) is the most excellent of (mankind, from among) Kuraish, i.e., أفضل الناس من بني قريش: and therefore in them may be pre. to what it is not part of, contrary to the which the sense of من is meant to be understood, this being always part of what it is pre. to: and for what reason يُوسُف أحسن إخوته Joseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if أحسن منهم or be intended; but is disallowed if أحسن منهم handsomer than they be intended (A).

§ 357. When the inferior is known (R), من [with its gen. (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i.e., منك (IA, Aud), where expression and suppression occur; and in لXXXVII.17.
And the life to come is better and more lasting than the present life) (Aud), i.e. مَنْ آَلَّهُ (Tsr): being then supplied, [and therefore like the spoken; so that you do not put the art., as you do not put it with مَنْ, because the virtually present is like the literally present (IY)]: and hence يَعْلَمُ أَلْسَنَةَ.XX. 6. He knoweth the secret, and a thing more hidden (than the secret), [vid. the inmost thought of the soul (B),] i.e., وأَلْسَنَةَ مِنْ أَلْسَنَةِ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)]

نِّي أَكَيْبُهَا كَانَتِ لَأَهْلِي إِبِلًا * أَوْ هُزَّتْ فِي جَذْبٍ عَامٍ أَوْلاً

[O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i.e. أَوْلِ مِنْ هَذَا أَلْعَامٍ; and your saying الْلَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءِ (IY); and the saying of AlFarazdał

إِنَّ الْأَلْدَى سَمَّكَ الْسَبَدَ بَنَيَ لَنَا # بِيَتًا كَثِيرَةَ أَعْرُ وَأَطُوْلُ

[below] (M) Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they), i.e. أَعْرُ مِنْ ذَهَنَةٍ كُلِّ بَيْتٍ وَأَطُوْلُ مِنْهَا (AAz). That suppression occurs (1) often when أَنْعُلْ is an enunc. (IY, R, IA, Aud, A), actually or orig. (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the Kur (IA);
and hence [above] and

[sentences in Arabic]

[by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī

Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i. e. أَنْذِرَ مِنْ صَاحِبِهِ (AKB)]: though, in such cases, it may be said that the elided is the post., i. e., أَكْبَرُ أَعْرَبُ دَمَّاَمُ the greatest of everything and most mighty pillars (R): (2) seldom when أَنْفَعْ is (IY, R, IA, Aud, A) not an enunc. (R, IA), [but] (a) an ep. (IY, Aud, A), as in

تَرْجَحُ أَجْدَرُ أَنْ تَقْلِيلِي * غَدًا يَجْتَبِبُ بَارِدُ ظَلِيلٍ
(Aud, A), by Uḥaiḥa Ibn Al Julāh Grow tall, O young palm-tree, and come to, i. e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i. e., shouldest grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i. e., تَرْجَحُ وَأَنْفَعُ مُكَانًا أَجْدَرُ مِنْ عَبْرِ بَيْنَ تَقْلِيلِي فِيهِ (Aud, A); as IM says in the CK (Tsr) ; or (b) a d. s. (Aud, A), as in

dَنْوَيْنَ رَبُّنَا حَلَّنَا كَلْبًا رَأْبًا أَجْبَلًا * فَظَلَّ فُنُوِّي فِي صَوْقِ مُصَلِّلا
[Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)], i. e.,
(1720)

... as IM says in the CT (Tsr): for, since suppression of the enunc. is more frequent than suppression of the ep. and d. s., suppression of part of it also is more frequent than suppression of part of them (R). The ُفعلٌ [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of superiority (R,IA,A), and renderable by (1) an act. part. (R,Sn), as رَبُّكَمُ أَعْلَمُ بِكُنْمَ XVII. 56. Your Lord is acquainted with you (IA,A), i. e., عَالَمُ بِكُنْمُ (IA,Sn): or (2) an assimilate ep. (R,Sn), whence وَهُوَ ُذِئٌ يَبْدِؤُ الْخَلْقَ ذِي يَعْبُدُهُ رَهْوُ أَهْوُ عَلَيْهِ XXX. 26. And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him (R,IA,A), i. e., هُوُيُ عَلَيْهِ (IA,Sn), as is said, since one thing is not easier to Him than another (R); and ُذِئٌ مَّلَتُ أَلْبَدَى أَلْحَمٌ [503] (IA, A), i. e., عَابُجُكَهُمْ (IA,Sn) and عَابُجُكَهُمْ (Sn,J); and بِعَكِيلِهِمْ (IA,Sn), [above] (IA,A), i. e., عَجَّلَةُ طَبِيلَةِ mighty, tall (IA); and

فِي ُحَمْطُمُ يَا أَلْ ذَٰٔبِدُ نُفْرَأَ * أَلْمُ قَوْمٌ أَصْغَرُ وَأَكْبَرُ

Be ye cast out from good, O race of Zaid, as a family! (Ye are) a most ignoble people, small or great (AKB), i. e., صَغِّبُوا أَوْ كَبِبُوا; and

دَأَلَّ نِئِن آل ذَٰٔبِدٍ نَّفَّهُمْ * مُلُوكٌ عَظَمٌ مِنْ مُلُوكٍ أَعْظَمٍ
[by an Arab of the desert, And, if not (of the race of Hāshim), then of the race of (Ākil) alMurār, (kings of AlYaman; for verily they are great kings of great kings (AKB)], i.e., (R); and

And, if not (of Ute Irrace filshim), then of the race of (Ācil alMu'ri11-), (kings of AlYa1ltan; for verily they are great kings (AKB)], i.e., (R); and

by Hassān [Ibn Thābit (SR)], What! dost thou satirize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn). According to Mb, that usage is regular; but [IM says in the Tashil that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R)],] adherence to the sing. masc. is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original ān'ūl; i.e., the ān'ūl of superiority with [356] (R); but that it is sometimes pluralized when what it belongs to is pl., as

إذا غاب عنكم آتون ألسون العين كنتم كراماً وكنتتم ما أتمّ الالتّين

by Al Farazdak, When mount "Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN,Sn)]; and, says he, since it may be pluralized, because divested of the sense of superiority, it may be made fem., so that
the saying As though small and great etc. [356, 359] is correct (A). As for أول former, it is 1
(4, R), according to the BB R, as is proved by [the fem. (IY) and [the pl. fem. (IY) (M),
like أصغر, أصغر, pl. fem. أصغر, أصغر, and fem.
(4, pl. fem. أصغر, أصغر, and A, pl. fem. أصغر]
as LXXIV. 38. [248], أول, أول, being أول, أول, orig. [below], being أول, أول, and أول
being أول (IY) : (a) the majority of the BB hold that أول
is of the composition of كس, كس sport (R),
its ف and أ being أول (IY); though this composition is
not used, except in أول and its variations (R); أول having
no ع, like أبل [353] (M): but some say that it is orig.
(4, [having Hamza for its medial (Jh 1,) from لescaped,
because escape lies in outstripping; while others say
that it is orig. أول, from أول reverted, because every
thing reverts to its first [state], أول being أول in the
sense of the pass., like أول and أول more praiseworthy
[354]; and in the [last] two cases the Hamza is anom-
ously converted into : 2, say the KK, (a) from
(4, [its o. f. being لولول, and (KF)] the Hamza being trans-
ferred to the position of the ف; or (b), as some of them
say, of the composition of لولول, [its o. f. being لولول, and
(Jh)] the first, being converted into Hamza. But its
being declined like the أَفْعَلُ of superiority, and its being used with من of superiority, and its being used with من, falsify [the assertion of the KK as to] its being أَفْعَلُ; and, as for أَوْلَى and أَوْلَتَانِ, they belong to the speech of the vulgar, and are not correct. The first, which is the o. f. of أَوْلِي, according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its pl., vid. أَوْلَى, [orig. وَلَى, the first of] which is necessarily converted into Hamza, like [the first, in] such as أَوَدُ, أَوَذَلُ [683]: but, according to those who say that أَوْلُ is from أَوْلَى, the o. f. of أَوْلِي is أَوْلَى, the أَوْلَى being converted into Hamza, as in أَجُهٌ [237, 683]; and then the second, quiescent, Hamza into أَوْلُ, as in أَوْمَنَ [661], for which reason it returns to its o. f. of Hamza in Kālūn’s reading مَا دَا أَوْلِي LIII. 51. The first 'Ad, because the first [Hamza] is elided, the أَوْلُ of the art. being mobilized with its vowel [Damma (B)], so that the combination of two Hamzas is removed. Thus أَوْلُ former is like أَسْبَقُ anterior, prior, more preceding or prevenient or outstripping, in sense, declension and construction. You say, in declining it, (1) masc. (a) sing. the first; (b) du. أَوْلُ أَوْلَانُ; (c) pl. أَوْلُنَّ أَوْلَانُ [715] (R), and أَوْلَانِ by transposition (Jh,
KF]: 2) fem., (a) sing. الأولى; (b) du. الأوليان; (c) pl. الأوليات, and pl. مَرْكَعُ and (KF). And it is used [as an e.p.] for the [broken] pl. masc., considered as being [tropically] fem. [270]: the poet says

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work (Jh on وَال), i.e., عَدُوٌ كَلِّي عَرْدُ لَا قَوْمٍ أُولٌ يُحَمُّ بِالْتَّرْكِ وَيَعْمَيْ بِالْعَمْلِ.

He is prior to others, Zaid is prior to others, He is the first of them, and He is the first. But since, according to the correct opinion, the expression أول is not derived from anything used, neither from a v., like أَحْسَنْ, nor from a substantive, like أَحْنَكَ [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the qual. is derived from, and to the qualifiability of that derived qual. by that word, as in دُوَّ عَلَمٍ أَكْثَرُ مِنْ عَلَمٍ غَيْرِهِ more learned, i.e., possessed of learning more than the learning of another; and دُوَّ حَنَكٍ أَشَدَّ مِنْ حَنَكٍ غَيْبُهُ more voracious, i.e., possessed of a palate, [i.e., appetite,] more than the palate, [i.e., appetite,] of another: whereas the
qualificativity of ُأَوَلُ is apparent only by reason of its being renderable by the *deriv.*, vid. ُأَوَلُ ُفَسَبُّ; so that ُأَوَلُ becomes like [ُفَسَبُّ] جَرِيَّهُ, i. e., مُرْرَتْ بَرْجُلِ ُفَسَبُّ [ُفَسَبُّ] جَرِيَّهُ [142].

Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يَوْمًا أُوَلًا on a former day; or when the comparatival is expressly mentioned after it, since this مِنْ is an indication that ُفَعْلُ is not a substantive, like ُفَنَّكُلُ and ُأَيَّدُ [249]. If, then, it be devoid of both together, and be not synarthrous or pre., Tanwin and the sign of the gen. are introduced into it, because of the obscurity of its qualificativity, as in ‘Ali’s saying ُأَحْبَبْتَهُ أُوَلًا يَأْوِيِتْهَا I will praise Him first, at the beginning; and in the saying ُمَا تَرِكْتُ لَهُ أُوَلًا وَلَا آخِرًا I have not left to him a first, nor a last (R), i.e., ُلَا تَقْدِيماً وَلَا حَدِيِّتاً neither an old, nor a new (IY on § 324). But ُأَوَلُ may have its post. suppressed, and be uninfl. upon Damm, when it is renderable by the *adv.* of time, as ُتَغْرَبُ ْمَا أَدْرَى الَّذِي [201], i.e., ُأُوَلُ آوْتَاتِ ُغَدِيَّةِهَا at the first (of the times of its going in the early morning). And you say ُمَا لَقِيْتُهُ مَدْ ْعَامً أَوَلُ I have not met him since a former year, with اَوَلُ in the nom. as *ep.* of ُعَامُ أَوَلُ مِنْ هَذَا ُالْعَامِ, i.e., ُعَامُ أَوَلُ a year anterior (to this year). And some of the Arabs say ُمِدْ ْعَامٍ أَوَلٍ
with Fath of āl ٌ; but this is rare. S relates on the authority of Khl, that [here] they make it an adv, as though مَدْ عَامٍ قَبْلَ عَامِكَ since a year before (thy year) were said: but the rendering of قبل لل عامك by قبَلُ عَامِكَ involves a difficulty, because, the first of the thing being the foremost of its parts, قبل لل عامك means in the foremost of the parts of the year, either of its days, or of its nights, or of its times; whereas قبل لل عامك means in the time preceding the whole of its parts: and, if قبل لل عامك were i. q., قبل لل عامك before (thy year), its post. would be suppressed, and therefore it would necessarily be uninfl. upon Damm ءُلَّ, however, here may be i. q., قبل لل عامك anterior (to thy year), the adv. being an ep. of عامك i. e., عامك كَانَ فِي رَمَضَانِ أَسْبَقِ مِنَ عَامِكَ a year (being in a time) anterior (to thy year). And it is not improbable that قبل لل, though an ep. of the nom., may be put into the gen. by imagining the qualified to be in the gen., because what follows مُدْ is sometimes governed in the gen. [203]; so that it is like نَعَمْ يَأْسِرُ الْحَمَدَ, and LXIII. 10. [426,538]: and, according to this, قبل لل is in the gen.; not in the acc., [as in the former construction]. And, when you have not seen Zaid for a day, you say مَا رَأَيتَةُ مَدْ أَوْلُ مِنْ أَمْسِ I have not seen him since the day before yesterday;
and, when you have not seen him for two days, \( I \) have not seen him since the day before yesterday: but you do not go beyond that (R).

§. 358. ٍأخر is [a substantive, meaning one of two things; on the measure of (Jh)] \( يَأْتُلُ \), [the fem. being \( يَأْتُلُ \) (Jh,KF)]; except that it contains the sense of (Jh)] an ep. (IY), i. q. another [90] (KF), because \( يَأْتُلُ \) is found only in the ep. (Jh). But ٍأخر has a predicament not belonging to any of its fellows, vid. that ٍمِن is always suppressed from it when indet. [355] (M). The sense of superiority is altogether obliterated from it: so that it is not used either with ٍمِن, or with prothesis; but is used either anarthrous or synarthrous, And, since the sense of ٍمِن is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R). For ٍأخر so often used apart from the qualified, as ٍمَرَّتْ بِرَجُلٍ كَذَا وَبَعَثْر I passed by such a man and by another, that they treat it as a substantive, making it du., pl., and fem. [356] (IY). They say ٍمَرَّتْ بِبَعَثْرِين I passed by two others, and ٍمَرَّ بِبَعَثْرِين (Jh, KF)] by others; and [in the fem. (IY)] ٍمَرَّ بِبَعَثْرِين (KF)] by another, [du. (IY)] ٍمَرَّ بِبَعَثْرِين by two others, and [pl. (IY)] ٍمَرَّ بِبَعَثْرِين and ٍمَرَّ بِبَعَثْرِين by others (M): the Kur has
And others have confessed their sins and 

and their [dus. and] pls. only

what is homogeneous with the [person or thing] previously mentioned, as 

and their [dus. and] pls. only

what is homogeneous with the [person or thing] previously mentioned, as LIII. 19,20. Have ye then considered AlLāt and AlʿUzza and Manāt the third, the other? and because Manāt is homogeneous with AlLāt and AlʿUzza, and by because the days are homogeneous with the month; whereas, the slave-girl not being homogeneous with the male slave, since the former is fem., while the latter is masc., may not be qualified by as one does not say Hind and another man came. For is of the cat. of [the person or thing denoted by] which is homogeneous with the [person or thing] mentioned after it, as is proved by the
fact that, when you say Al-Firdaus az-Zimmānī [one of the poets of the Ḥamāsa (CD),] says, and another says, the full phrase is َقَالَ أَخْرُ and another (of the poets) says. And, as for the saying of the poet

May the Compassionate bless ʿAzza and her daughter Lailā, and bless her other female neighbours!, it is attributable to the poet’s having made her daughter to be a female neighbour of hers (D).

§ 359. [when in the sense of the present life or world (R),] and [when in the sense of the great affair (R),] are sometimes used anarthrous [and aprothetic (AKB)], as in

(М, R), by Al ʿAjjāj (М, N, AKB), On the day [of resurrection (N)], when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended (N, AKB), and the tradition of ʿUmar ِلِي لَآ أَن أَرَى أَحَدَكُم SBJPLA.N.T. لَآ فَيِ مَآرِ دَنيَا وَلَا فَيِ مَآرِ آخِرَةَ Verily I dislike to see one of you idle, not busy in an affair of the present
life, nor in an affair of the life to come [397], the intention being to make the matter indet., as though \(\text{في سعي دنيوي} in a worldly strife and \(\text{في أمر دنيوي} in a temporal matter and \(\text{آخري} eternal were said (K on XX. 72.), and in

\[\text{وإن دعوت إلى جلبي و مكرمة} \]

[by one of the Banu Kais Ibn Tha'labab, or, as is said, by Bashama Ibn Hazan anNahshat], And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of superiority is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like \(\text{الجربع} and \(\text{الابطخ} [149], seldom follow a qualified (AKB). \(\text{الدنيني} [725] is orig. an ep., on the measure of َفعّل: and its masc. is the nearest, from َدنوت} I drew near, the \(\text{ةدنيني} being converted into َي in َالدنيني}, because fourth [727], and afterwards [the َي] into َي, because mobile and preceded by a letter pronounced with Fath [684] (IY). It is a disgraceful mistake, and a hideous solecism, to say َهذئ َدنيا متعبا This is a weary world, because َدنيا and all words on its measure are diptote whether det. or indet., the Tanwin not being affixed to them in either state
(D). The Lexicologists, however, say that the Arabs do sometimes pronounce دَنْيَا with Tanwin; so that H’s declaring it to be a mistake is a mistake on his part: and IHL says that دَنْيَا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an of feminization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in ﮥSECTION 107, which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that دَنْيَا is an inf. n., like ﮥAL-FARAJ [248, 272] and ﮥAL-SHARY [272, 331]; not fem. of the greatest, like ﮥAL-QAR [248]; because, when an inf. n., it may be made det. and indet. (IY). And, as for دَنْيَا in the reading ﮥand ﮥin the saying [of Abu-l Ghul at Tuhawi (T, IY)]

وَلَا يَكْفِرُونَ مِنْ حَسَنٍ سُوءَ # وَلَا يَكْفِرُونَ مِنْ غَلِبٍ بَلْيَبِي [And that requite not any with evil for good, nor requite any with softness for roughness (T, IY)], they are not the fem. of أَحْسَنُ better and أَسْوَى worse; but are inf. ns., like ﮥand ﮥ[above] (M, R). But [Abū ‘Ali Al-fāsān (MN)] Ibn Hāni [al-Hakami, known as Abū Nuwās (MN),] has been taxed with making a mistake in his saying
As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold (IY, MN): while in the of its [356, 357] the is not comparatival (M, R), but partitive (R), being like the in [355] (M), i.e., , or the may be judged to be red., being comparatival, as in

by 'Amr Ibn Kulthum atTaghlabi, I have inherited [the glory of] Muhalhil ('Amr's maternal ancestor), and (the glory of) a better than him, Zuhair (his paternal ancestor). Then most excellent is the treasure of the treasurer-keepers, (glory) (EM, AKB)]; or in both verses, according to what is said, another , anarthrous, may be supplied, on which depends, i.e., , and the better, (a better) than him (R).

§. 360. The of superiority does not govern like the v. (M), because, not being made du. or pl., nor fem. [356], it is remote from resemblance to the act. part.; and becomes like prim. substantives, which are not derived from vs. (IY). It either is replaceable by a v. in the same sense as it, or is not
(IA). If not replaceable by a v. in the same sense (IA, A), it does not govern in the nom. (R, IA, Aud, Sh, KN, A) an expressed ag. (Sh), [whether] an explicit n. (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] pron. (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] dial. (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the v., and likewise (R)] to the act. part., is weak (R, A), inasmuch as, when anarthrous and aprotthetic, it is not made fem., nor du. or pl. [356] (A). They disallow the government of the explicit n. [or detached pron.] in the nom. by the أَفْعَلُ of superiority because of its resemblance [288] to the أَفْعَلُ of wonder [477] in measure, origin, and intensive signification (ML). Most of (Tsr, Fk, MKh) the Arabs do not say مَرَّتْ بَرْجِلٍ أَفْصَلَ مِنْهَةَ أُبُوَّةَ (M, IA, Aud, Sh, A, Fk) or أَنتَ (Aud), making أَفْصَلَ govern [or أَنتُ (Tsr)] in the nom. (IA, Tsr) as an ag., on the ground that the sense is حَافِظٌ فِي أُفْصَلٍ أُبُوَّة or أَنتَ I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr): but put أَفْصَلُ in the nom. (M, Tsr, MKh) as a [prepos. (Tsr, MKh)] enunc. (IY, Tsr, MKh) to أَبَوَّةَ (Tsr, MKh) or أَنتُ (Tsr), the prop. being [in the position of (IY, Tsr) a gen. as (Tsr)] an ep. (IY, Tsr, MKh) of بَرْجِلٍ (Tsr, MKh), as in مَرَّتْ
I passed by a man whose father was thy brother (IY); and the cop. being the pron. governed in the gen. by مَّمَ (Tsr). Y, however, relates that (R) some of the Arabs allow [the AFAL of superiority to govern the explicit n. (or detached pron.) in the nom., as (R) مَّلَٕرَتْبِرْجُلَإْأَحْوَلَأُبُهٌّ] [or Bِبَرْجُلَإْأَحْوَلَأُبُهٌّ] (IY, R), because it is derived from the v., although its resemblance to the act. part. is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by by a v. (IA, Aud. A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of الكُحَلِّ [below] (Sh), it governs an expressed nom. (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when 늑ۻ is [ep. of a generic substantive (Sh, Tsr, Fk, Sn)] preceded by negation [or the like (IA, Fk), vid prohibition and disapprobatory interrogation (MKh)], and when its nom. is [extraneous (IA, Aud, A, Fk), i. e., not connected with the pron. of the qualified (Tsr, Sn, MKh),] declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] ما رُأَايَتْ رَجُلًا أَحْسَنَ فِي عَيْنِهِ الكُحَلِّ مَنْهَة فِي عَيْنِ عَيْبٍ زَيَدَ I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid (IA, Aud, Sh, A, Fk),
where the collyrium, in respect of its being in the eye of Zaid, is superior, and, in respect of its being in the eye of any other man, is inferior, the sense being that collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man (Ts'nr), from which ex. the case is known as the case of_above_ (Sl, Fk). For you may say I have not seen a man in whose eye collyrum is so beautiful as in the eye of Zaid (Aud), putting the v. in place of ḥasan, without altering the sense: so says IM (Ts'nr): while the reason that the of superiority is unable to govern the explicit v. in the nom. is only that it has no v. in its sense [of excess (Sn)], whereas in this ex. it is replaceable by a v. in its sense, as you see (A); and, if the nom. were made an inch., [and its enunc. (Fk, Sn),] then separation of from by an extraneous word, [vid. the. inch. (YS),] would ensue (A, Fk). And similar are the saying of the Prophet Not in any days is fasting dearer to God than it is in the first ten days of Dhu-lHijja [below] (S, IA, Sh); and the saying of the poet [Suhaim Ibn Wathil (S), cited by S (IA),]
I passed by the vale of Wild Beasts; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less [than they do in it], and more dreadful save so long as God guards a wayfarer (MN), where he means أَقِلْ يَجِبُ أَقِلْ مِنْهُمْ بِهِ (AKB), but suppresses that [مينهم بيه] for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like مَا رَأىَ كَعِيسٍ زَيْدٍ أَحْصِنُ فِيهَا الْكَحِلُ [below] (MN); and the saying مَا رَأىَ أَمْرًا أَحْبَبَ إِلَّامَ لُكَدْ بَدَلَ مِنْهُ إِلَّا إِلَىَّ يَا أَبِنَ سَتِينَ (Sh) I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān (Jsh). But the nom. governed by أَحْبَبْ in the tradition and the [last] verse is a pro-ag., because أَحْبَبْ is formed from the pass. v. [354], not from the act. (Sh). The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the s in عَينِي, and the second by the s in مَنْ (Ts rhyme of the eye of Zaid); or to its place, [i.e., the place
of the eye, vid. the عين زيد (Tsr), as من عين زيد than (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)]; or to the owner of the place, [vid. زيد (Tsr),] as من زيد than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed:

and sometimes nothing is put after the nom., as

ما رأيت عين زيد أحسن فيها انحل

I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly

ما أخذ أحسن في الجبيل من زيد

I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn). And they say

ما أحد أحسن في الجبيل من زيد

Not any one is good behaviour more beautiful in than (good behaviour in) Zaid: the o. f. is من الجبيل; then they prefix جبيل to زيد, because of his connection with it [119] (Aud, A), saying من جبيل زيد (Tsr); and then they suppress the pre. (Aud, A), so that it becomes من زيد (Tsr). And like it is the Prophet's saying

ما من أيام أحب إلى الله فيها الصوم من أيام العشر

Not any days is fasting dearer to God in than (fasting in) the days of the ten[above], orig. من الصوم في من أيام العشر, then من صوم أيام العشر, then من أيام العشر (A).

This construction does not occur in the Kur (Sh, Fk).
IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A); and IHsh follows him in the Commentary on the KN: but no instance of it has been heard; and it is better to confine oneself to what the Arabs have said (Tsr). The أَفْلَعُ of superiority governs [in the nom. (R, IA, And, A, Fk)] the latent (R, IA, Aud, Sh, A, Fk) pron. (R, IA, Aud, A, Fk), which is its (R) ag. (R, Sh). [It exercises this government] in every dial. (Aud, A, Fk), [and] without restriction (Sh), i.e., whether it be preceded by negation or not (MAd), as زَبَدُ أَفْلَعُ مِنِّ عَرْقُو Zaid is more excellent than 'Amr (IA, Aud), where أَفْلَعُ contains a latent pron. [in the nom. as an ag. (Tsr)], relating to زَبَدُ (IA, Tsr), because such government [is weak, its effect not being literally apparent; so that it (Sn)] does not need strength of the op. (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the acc. (R, KN, A)] the direct obj. (R, Sh, KN, A), unrestrictedly (KN), i.e., whether an explicit n. or not (Fk), because it is co-ordinated [in intransitiveness] with the vs. denoting natural dispositions [432, 484] (YS): but, if any n. suggesting [the allowability of (A)] that [construction] be found after it, such n. is [held to be (A)] governed in the acc. by a [supplied (A)] v. indicated by
And I have not seen the like of the tribe of the Banu Asad, as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords, being governed in the acc. by a [suppressed (AKB) v. [अङ्काच् or अङ्काच् (AKB)] indicated by अङ्काच् (T): while some allow अङ्काच् to be the op., because divested of the sense of superiority [357] (A). Nor does it govern the acc. assimilated to the direct obj. [348], either because it does not govern the direct obj. in the acc., and therefore does not govern the acc. assimilated to the direct obj.: or because the [assimilate] ep.'s government of that acc.
is subordinate to its government of the *nom.*, and sub-

sidiary to its prefixion to what was governed by it in the 

*nom.* [348]; whereas ْفعلُ cannot does not govern the explicit 

*n.* in the *nom.*, except on the conditions mentioned [above]; 

and, if it do govern that in the *nom.*, is not pre. to it (R). 

IM says in the CK (A), The ْفعلُ of superiority (R,Sh, 

A,Fk), (1) when formed from a self-trans. *v.*, (a) if the 

*v.* be not indicative of *knowledge* [or *ignorance*], nor of 

*love* or *hatred* (A), is made trans. by the ْلَ (R, Sh, A, 

Fk) to the direct obj. (R, Sh,Fk), which belonged to the 

*v.* before the formation of ْفعلُ (R), as ْهوُ أَطْلُبُ لِلنَّارِ ْأَفْعَلُ لِلنَّجَارِ 

He is quicker to seek blood-revenge, and readier 

to benefit the neighbour (A), because the resemblance 

of ْفعلُ to the *v.* and act. part. is weak; and, since in 

the case of the act. part. and inf. *n.*., when trans. to an 

obj., support by the ْلَ [346.B, 498,504] is allowable, not-

withstanding their strength, that [support] is necessary 

in the case of ْفعلُ, because of its weakness (R): (b) if the 

*v.* be indicative of *knowledge* (R,A) or *ignorance* 

(R), is made trans. by the ْلَ [346.B, 503] (R,A,Fk), as 

خَالِدُ أَعْرِفُ بِالْنَّصَوْرِ وَأَجِهْدُ بَالْفَقْهِ 

Khâlid is better acquain-

ted with grammar, and more ignorant of law (Fk), 

because the ْلَ is sometimes redundantly prefixed to the 

obj. of such *vs.*, and similarly [to the obj. ] of their act. 

parts. and inf. *ns.* (R): (c) if the *v.* be indicative of *love*
or hatred, is made trans. by the J to what is logically the obj., and by إلى إلى to what is logically the ag. \([500, 504]\) (R, A), i.e., the lover or hater (R), as 

The believer loves God more dearly than himself, and he is beloved by God more dearly than any other (A), i.e., more dearly than the unbeliver is beloved by Him (Sn), because such vs. are trans. to the lover or hater by means of إِلَى

XLIX. 7. Hath made belief dear to you and 

XLIX. 7. And hath made unbelief hateful to you (R): (2) when formed from a v. trans. [to the direct obj. by means of a prep., is made trans. by that prep. (R, A) alone, as

He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity. And the v. of wonder \([477]\) shares with أَفْعَلُ افْعَلُ in this usage, as

How dearly the believer loves God, and how dearly he is beloved by God! 

How well he knows himself! 

How quickly he cuts through
obstacles! How strictly he abstains from the world! How quick he is to do good! How covetous he is of it! and How worthy he is of it! (A).

If the v. be trans. to two objs., [أَمْعِلُ is made trans. to the first by the ل; while (R)] the second is governed in the acc., (1) by a supplied v. (R, Fk), according to the BB, indicated by إذا أَمْعَلْتُ مَنْكَ لَعْبِرَ الْطِيَابُ أنَّ أَمْعِلُ I am more wont than thou to clothe 'Amr: (I clothe him) with garments and better able than thou to know Zaid: (I know him) to be departing, the second obj. of أَمْعِلُ, and the v. with its first obj., being suppressed, i.e., أَمْعِلْ أَكَسِّي مَنْكَ لَعْبِرَ الْطِيَابُ and أَمْعِلُ (R): (2) by أَمْعِلُ itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, أَمْعِلُ would be made trans. to the second obj. also by the ل, but for the fact that the v. is not trans. to two things of the same sort, like two direct objs. or two ns. of time or place, by means of two preps. alike in form and sense (R). Nor does أَمْعِلُ govern [in the acc. (Fk)] the unrestricted or causative or concomitâte obj. (Sh, Fk). But
it governs [in the acc. (R)] (1) the adv. (R, Sh), as بُنِّىَ (R, Sh), because a tinge of the v. is sufficient for this (R); (2) the d.s. (R, Sh), as رَبِّيۡنَا لَعْبَرَ أَلْحَّامَ (Sh), because this resembles the adv [74] (R); (3) the cp. (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the acc. by what is devoid of the sense of the v., as in رَفَّتَهُ (Sh) [85] (R).
§. 361. They are applied to denote time and place, with respect to the occurrence of the act therein, without restriction of person or time, as meaning time, or place, of unrestricted going out. And hence they are not made to govern an obj. or adv.; so that time, or place, of killing Zaid or time, or place, of going out to-day is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the time, or place, of the act; and, but for them, you would be obliged to use the v. with the word time or place (IY). They are formed upon the measure of the aor. (IY, R) v. except that you put the $ in place of the aoristic letter, to distinguish the n. from the v. (IY). Such of them as are formed from the unaugmented tril. are of two kinds, pronounced with Fath, and pronounced with Kasr, of the $ (M). If formed from an unaugmented tril. (Jrb), they are upon the measure of (1) [with Fath (R, Jrb) of the $ (R)], when they are formed from (a) the v. whose aor. is pronounced with (a) Fath of the $, as time, or place, of drinking, [from drank, aor. (Jrb,
MASH]; (b) Damm of the ع, as مقتَل vitality part, where
a wound is fatal [372] (SH), from قتَل killed, aor. مقتَل (Jrb, MASH): (b) the defective, [i.e., the unsound in the ج (Jrb)], as مرمى butt (SH), from زَمَى shot, aor. مرمى (MASH), even if they be formed from مرَعُو with Kasr of the ع, like مرمى and موضع abode, or be quasi-sound, belonging to the cat. of the ع, like موضع meaning place of government (R), in order that the word may be lightened (R, Jrb) by conversion of the ج into ج (R): (2) مفعول [with Kasr (R, Jrb) of the ع (R)], when they are formed from (a) the v. whose aor. is pronounced with Kasr of the ع, as مرضُ time, or place, of striking, [from قربَ struck, aor. مرضُ (Jrb, MASH)]: (b) the quasi-sound, i.e., the unsound in the ف (Jrb), belonging to the cat. of the ع (R),] as موعدُ time or place, of appointment (SH), from وعد promised, aor. وعد (MASH), even if the aor. be on the measure of مَرَعُ, like مرحَلُ dreadful place (R), [or more fully] whether the ع of the aor. be pronounced with Fath, دام, or Kasr (AAz), because Kasr with the ج is lighter than Fath (Jrb): but the KK transmit موضع place; and some ns., neither inf. ns. nor ns. of place, occur on the measure of مرَعُ with Fath, like موضع a pool (R): while the quasi-sound
belonging to the cat. of the ی, [in which the ی is a ف (S),] is treated like the sound (S, R), as مُقَطَع time, or place, of waking, from مُقَطَع wakes (R), because [the aor. in] it is complete, and is not altered, since the ی with the ی is lighter [than with the ی] (S). The reason why the ns. of time and place are not pronounced with دامم of the ا, when the aor. is so pronounced, is that مَفْعُول does not occur [in the language (R)], except [extraordinarily, as (R)] in مَيْعَنٰ and مَكْرَم; so that they deviate to فاث, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from مَفْعُول with دامم of the ا (R),] occur [upon the measure of مَفْعُول (R) with كسر (R, Jrb), because كسرا is the sister of دامم, for which reason كسر and دامم often occur in the aor. of the same v., like حَمْسُ (Jrb) مَنْسِك (1)—نِكْحُ (Jrb) مَنْسِك (1): (1) مَنْسِك place of worship [below]; (2) مَكْرَم place where camels are slaughtered; (3) مَنْيَت place where plants grow; (4) مَسْلَع time, or place of rising [below]; (5) مَشْرِق east; (6) مَغْرُب west; (7) مَشْرِق crown of the head [below]; (8) مَسْرَع time, or place, of falling or dropping; (9) مَسْكَن place of abode [below]; (10) مَسْجِد mosque [below]; (11) مَسْجِد elbow; (12) مَضْرِد nostril [372] (SH). And hence
place where a thing is thought to be [362] (R).
And in some words Fath, [according to analogy (MASH),
as well as Kasr, of the ف (R)] has been heard, vid (1)
 Manson (above) (R, MASH), both being read in
*جَعَلْتُهَا مَسْكَا* XXII. 35, 66. Have We appointed a place of
worship; (2) مُطَّلَع (MASH); (3) مَسْكَن ْعَلِيَّ (4); (5)
Masgh *مَحْصُر* (R, MASH); (6) place of congregation or
muster [below] (R): while Fr says that in all of them
Fath is allowable, even if it have not been heard (MASH).
But the meaning place of alighting is [so pronounced]
because its aor. is biform, نَحْلَة in XX. 83. [411] being
read with both vowels; [and مَحْصُر may be similarly
explained] (R). As for منَحْر nostril [372], it is a deriv.,
[formed by alliteration to the Kasra of the خ (Jrb),] like
منَبَث [252, 343] (SH); but both are extraordinary (Jrb),
while there is no other (SH), since مَفْعُل with two Kasras is
not one of the formations (Jrb). And some words, formed
from يَفْعَل with Kasr, occur with Fath and Kasr, vid
مَدَب track or course and مَمْورَة الْأَبْلِ nightily resting-place
of camels (R); whereas in the case of anything but
camels, only مَمْورَة with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the s of feminini-
zation is sometimes affixed to some of these ns. (M, Jrb).
as though they meant the _plot, or patch, of ground_ (IY); whether they conform to analogy (Jrb', like _place of slipping_, which is pronounced with Kaar because its aor. is so pronounced (IY)], _place of burying_ (IY), _place of the sun's shining_, which is the _place of sitting in the sun_ (IY)], and _place whereon the bird alights_, which is [said by IY to be] pronounced with Fath of the ٍ, being from _alighted_, aor. ُ_with Fath [482] (IY); or differ from it (Jrb), like _place of graves_ (IY)], which is [said by IY to be] pronounced with Fath, because it is from _thought_, aor. ُ_with Damm (IY). But, as for those which occur on the measure of _place in which exposure to the sun occurs, upper-chamber_ (IY), and _hair on the breast_ (M), they are _not made to follow the course of the v. (M,Jrb), the act's proceeding in them not being meant (AAz), but are like _flask, bottle, phial_ (Jrb); and, if the _place of the act were meant, and with Fath would be said (IY).

The affixion of the ٍ in (Jrb) such [a formation] as ُ, or ُ_is not regular (SH), but confined to hearsay
(Jrb), since the rule is that مَفْعُوْلُ in the n. of time and place, and in the inf. n., should be denuded of the اُ (R).

§ 363. All of that is in the unaugmented tril. (Jrb). And whatever is formed from the augmented tril. or the quad. is identical in expression with the pass. part. (M, R, Jrb), with unbroken regularity, as in the case of the inf. n. beginning with م [333] (R), like مُخْرَجُ time, or place, of excluding (M, R, Jrb), مَخْرَجُ time or place of including. مُقَارَ in the saying [of Humaid Ibn Thaur (S, AAz)]

وَمَا حَيْيَ إِلَّا فِي أَزْوَاجٍ وَعَلَقَةٍ مُقَارَ أُبْنِ هَبَامٍ عَلَٰى حَيّ خَتَمٌ (M) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammām’s making a raid upon the tribe of Khath'am Ibn Anmār (AAz), where he makes مَعَارُ a [n. of] time, an adv. (S), مُرَكَّبُ in (IY) their saying فَلَانُ كُرِيمُ الْمَرَكِّبِ Such a one is noble in origin (M), مُقَاتِلُ time, or place of fighting (M, R), مُضْطَرُبٌ time, or place, of seeking gain, مُتَقَلْبٌ place of translation after death, مُتَحَاَلُ time, or place, of oppression (M), مُسْتَخْرِيجُ time, or place, of extracting (R), مُسْتَخْرِيجُ time, or place, of rolling down (M, R), مُسْتَخْرِيجُ time, or place, of being rolled down (R), and مُحَرَّجُ time, or place, of crowding together (M, R), as says Al'Ājjāj
The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water [243] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the n. of time, the n. of place, the inf. n. and the pass. part. (IY). It seems that the ns. of time and place, being meant to resemble the [v.or.] v. in measure, are made conformable to the pass. part. [347], (1) because it is lighter than the act. part., since the act. part. is pronounced with Kasr [of the ١], and the pass. with Faṭḥ, while Faṭḥ is lighter; and (2) because, the ns. of time and place being adverbial obj.s as respects the sense, the use of the expression denoting the obj. to represent them is more agreeable with analogy (Jrb).

§. 364. مَعْلُوةٌ [with Faṭḥ of the ١ and ٠ (R, BY)] is formed, [to indicate abundance (ARf),] from [prim. (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the land wherein such objects abound (BY); provided that the substantives be of three rad. letters (L, BY), either un-augmented (L), as ُأَرْضٌ مَسْبَعَةٌ land abounding in ُسبَاعَ الْبَوْابَاتِ wild beasts and ُأَسْنَدٌ مَسْكَةٌ in ُمسَكَةٌ the lions (R, L, BY) and ُمُذَابَةٌ ذَكَابُ in ُذَكَابُ the wolves (R, L); or augmented, as ُأَرْضٌ مَفْعُوَةٌ land abounding in ُفْعَوَةٌ vipers (L, BY), by elision of the
Hamza of (ARf), and مَكْحَةٌ in serpents [below] (L), and مَكْحَةٌ cucumbers [below] (L, BY), by elision of one (ARf), and مَكْحَةٌ pomegranates (L). IAI says, It has reached us that ‘Umar used to recite on the way to Makka:

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the terms by that [formation] because of their lightness (S). Ðm says, The mode of forming مَكْحَةٌ from مَكْحَةٌ is disputed; S saying مَكْحَةٌ [above], because its ع, according to him, is a ى; while some assert that it is a و, and the Author of the ‘Ain says: but the saying of S is said to be the truth, while the Author of the ‘Ain is unknown. And Ðm says, The vulgar take مَكْحَةٌ [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting ق in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the adjs. beginning with م[361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَكْحَةٌ abounding in hyænas or مَكْحَةٌ in monkeys is not said (R, ARf). IM adds in the Tashil مَكْحَةٌ with Fath of the
and Damm of the ع; while Dm says that AU transmits from KhA مُرَبَّلة (dung-heap, with Damm and Fath (ARf). Sometimes they form a [quad. (BY)] v. upon the measure of أَفْعَلْتُ الْأَرْضُ, act. part. مُفَعَّلة, is said (L, as Aَفْعَلْتُ الْأَرْضُ The land abounded in wild beasts, act. part. مُفَعَّلة abounding in wild beasts upon the measure of the act. part., and أَفْعَلْتُ الْأَرْضُ abounded in herbage, act. part. مُفَعَّلة abounding in herbage (BY), whence أَفْعَلْتُ الْأَرْضُ the land abounded in lizards, act. part. مُفَعَّلة, and أَفْعَلْتُ الْأَرْضُ abounded in cucumbers, act. part. مُفَعَّلة(L). This مُفَعَّلة is not formed from the substantive of four [or more (R)] rads., like مَفَعَّلِعُ صَفْدَعُ frog (R, L, BY), مَفَعَّلِعُ سَفْرَجُ fox (R), and مَفَعَّلِعُ quince (BY), such phrases as كَتِبَةُ الْمُفَعَّلِعُ abounding in frogs (L) [and] كَتِبَةُ الْمُفَعَّلِعُ abounding in foxes (R) being used instead (R,L), except in the extraordinary sayings أَرْضُ مَتْعَلَبةُ land abounding in foxes and مَتْعَلَبةُ in scorpions [below] transmitted by S (L, BY). As for مَتْعَلَبةُ and مَتْعَلَبةُ [above], says IM says in the CT, both are with Damm of of the م and Kasr of the penultimate, according to AZ, upon the measure of the act. part. from the non-tril.
It makes springs in the stony tract called Lubnà, or in mount Ajd, dwindle to frog-ponds, all of which are covered with scum (R), meaning مَيَاعًا كثيرة في الصِّفاَدِ (Jh). If formed from the quad., upon the analogy of the tril., مَعْرَبَةٍ مَتَعْلَبَةٍ, upon the measure of the pass. part. (R), would be said, because the counterpart of مَعْرَبَةٍ [361], in the case of what exceeds three [letters], is upon the measure of the pass. part. [363] (S, R): but, [says R (ARf)], مَعْرَبَةٍ مَتَعْلَبَةٍ, and مَعْرَبَةٍ مَتَعْلَبَةٍ, with Fath of the [first] J, have not been heard; so do not think that S's saying means that مَعْرَبَةٍ مَتَعْلَبَةٍ and مَعْرَبَةٍ مَتَعْلَبَةٍ have actually been heard; but his language means that, if used from the quad., they would be said (R, ARf). Those, however, [says S (R).] who say مَعْلَةٌ [7], say مَعْلَةٌ abounding in foxes (S, R), because مَعْلَةٌ is tril. (R). And
some, [says Jh (R),] say *مَعْقَرَة* abounding in scorpions (Jh, R, ARf), with elision of the ب (R), as though they reduced *عَقِرَب* to three letters, and then formed it (Jh, ARf), which is anomalous (R): but Dm says "We do not admit that *مَعْقَرَة* is derived from the expression *عَقِرَب*; and why may it not be derived from *جَرَحَ عَقِر* meaning wound; because a wound often results from the sting of the scorpion?" and, according to this, *مَعْقَرَة* is the land producing the wound that proceeds from scorpions (ARf). And is also sometimes formed to denote the cause of the abundance of the object denoted by the expression, as *أَرْبَلْ مَكْبَشَةً مَكَشَّلَة* children are a cause of much cowardice, much niggardliness [331] (ARf).

§ 365. No n. of time or place governs [361] (M) like the inf. n. [339] (IY). And *مَكْجُر* in the saying of An-Nabigha [ad-Dhubyānī (ABk)]

"كَانَ مَكْجُرُ الرَّاسِمَاتِ دُيُولُهَا # عَلَیَّهِ تَصَمِّيمُ تَمْكَنُهُ آلَّا الصَّوَانَغٍ"

[As though (the place, or trace, of) the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands had engrossed (AAz), the s in عَلَیَّهُ over it relating to the نَوَى *trench dug round the tent mentioned in the preceding verse (ABk),] is an inf. n. (M, Jrb), i. q. جَرَح (M),
pre. to the ag., and governing دُرِّلَهَا in the acc. (Jrb):
while a pre. n. is suppressed (M, Jrb) before it (M), the
full phrase being كَأَنَّ مَوْضُعًا مَكْجَرٍ الْرَّامِسَابِ (1)
(IY, Jrb, AAz), as IH holds (AAz), i.e., كَأَنَّ مَوْضُعًا جَرَّ الْرَّامِسَابِ;
or كَأَنَّ مَوْضُعًا جَرَّ الْرَّامِسَابِ (2)
(IY), i.e., كَأَنَّ أَقْرَ مَكْجَرِ الْرَّامِسَابِ (M), as Z holds (AAz).
THE INSTRUMENTAL NOUN.

§. 366. It is every n. derived from a v., and made a name for what is used as an instrument in that act (Jrb, ARf), like مفتاح key [379], which is a name for what is used to open with, and مَكَسَّحة broom, which is a name for what is used to sweep with (Jrb). And sometimes it is loosely applied to what the act is done in, when it is such as is used for an instrument (Jrb, ARf), like مَكَسَّحة milk-pail (Jrb). So says Jrb (ARf). The مَكَسَّحة is not the place of milking, that being the place in which the milker sits to milk; but is an instrument wherewith milking is effected (R). The instrumental n. is formed from the tril v. (IY, L, BY). It is on the measure of مَفْعُوله, مَفْعُول (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the inf. n. [333] and n. of place [361] (IY), and with Fath of the ع (BY), like مَكَسَّحة [above] (M, SH, L, BY) and مَفْعُول blade of scissors (M, L), مَكَسَّحة [above] (M, SH) and مَسْرُوحه comb (R, L), مَكَسَّحة [above] (M, SH, L, BY) and مَحْرَاض blade of shears or scissors [310] (M, L) and مَسْبَاح lamp [253] (L, BY). They make مَفْعُول fem., as they make the
n. of place fem. [362] (IY); but مَحْجُولُ is said to be confined to hearsay (Jrb). And some say that مَحْجُولُ is contracted from مَحْجَولُ, although مَحْجُولُ is more often used: and that [saying] is confirmed by the fact that مَحْجُولُ is allowable whenever مَحْجُولُ is allowable, as مَقْرَاضُ and مَقْرَاضُ [above], مَقْتَاحُ and مَقْتَاحُ [above]; whereas مَحْجُولُ is not allowable whenever مَحْجُولُ is allowable: and for that reason, say they, the مَحْجُولُ is sound in shift and مَحْجُولُ needle [712], not being converted, as in مَقْرَاضُ and مَقْرَاضُ, because they are contracted from مَحْجُولُ and مَحْجُولُ, where it must be sound, because of the occurrence of the ٰ after it (IY). Every instrumental n. on the measure of مَحْجُولُ or مَحْجُولُ is pronounced with Kasr of the م, like the ns. mentioned; and hence the saying of AlFarazdak in an elegy on a groom

Let a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansa?; while IAl says that with Fath of the م is the windy place [364], and ٰ with Kasr the fan (D).
§ 367. A few words are formed anomalously, the "being pronounced with (1) Fath in [some instances of مَعَّة, like مَرَقَة ladder, stair-case, and مَثَار lamp-stand, because these objects are instruments in one respect, and places in another, a subtle distinction noticed by few, and (CD)] مَتَقَة a farrier's Acam; while مَسَقَة drinking-fountain, مَرَقَة [above], and مَطَهِر vessel for purification are pronounced with Kaṣr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) مَسَط oil-flask, مَسَط tube for injecting medicine into the nose, مَكْحَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* collyrium-box, and مَدْنَى pestle, mallet; though مَكْحَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* [below] is said, according to rule (D). The following; instrumental ns. occur [upon the measure of مَفِعُول (L,)] with Damm [of the م and ع (ARf), anomalously (BY), by alliteration (L)]:—مَسُّط (1); مَتَضَلْل (2); مَدْنَى (3); مَكْحَلَلَلَل (4); مَخْرَفُة (5); مَكْحَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* vessel for holding potash (L, BY), which is added by IM in the Tashil (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as مَسُّط, مَدْنَى, مَكْحَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* [these five being mentioned by S, مَتَضَلْل, مَكْحَلَلَلَل] (R),] and مَخْرَفُة (M, SH), the last being mentioned by Z
(R), which occur with  themed (M, R, Jrb) and  themed (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the v., but are used as names for these vessels (M, R), which means that does not denote every thing that contains collyrium, but is peculiar to the particular vessel; and similarly its fellows (R); the sense of, and derivation from, the v. not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental ns.] pronounced with themed of the and are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only vessels made for oil are called ; and, though oil be put in another vessel, this is not named (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], working is intended by them, they may be pronounced with Kasr [of the , according to rule (BY)], as I sifted with the sieve and I brayed with the pestle (L, BY).
CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The $n.$ is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [rad. (SH)] formations of the [decl. (IY, Jrb)] $n.$ are [three (IY),] tril. [below], quad. [392], and quin. [401] (IY, SH). The opinion of S and the majority of the GG is that the quad. and quin. are two species different from the tril. (R): while Fr and Ks hold that the [only] rad. formation is the tril. (IY, R); and that the quad. contains an augment of one letter, and the quin. an augment of two (IY), Fr saying that the augment is the last letter in the quad., and the last two letters in the quin., and Ks that the augment in the quad. is the penultimate letter; but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the quad. and quin. by the ف،ع، and ل; whereas, if the matter were as is mentioned [by Fr and Ks], the aug. would be represented by its like [671] (IY). IH says "rad." because the tril. $n.$ is augmented by one [letter], as مَسْتَخْرُج٢ [373]; two, as مَضْرُوب٢ [379]; three, as مَسْتَخْرُج١
and four, as استُخْرَاج [332]: and the quad. by one, as مُدَخَّلَة [393]; two, as مُدَخَّلَة; and three, as استُخْرَاج [393]: but the quin. only by a letter of prolongation before the final, as عَضْرُفَط and سُلْسِبِيل [401]; or after it, with or without the ی, as قَبَعَتْرى [401]; while porpoise, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and إِصْطَفِلَيْنَة carrot are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a n.: if it be unaugmented, is five (IM), as سَقْرُجَل [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as استُخْرَاج [above] (Aud). The reason why IM here does not except the ی of feminization, and the two augs. of the du., sound pl., and rel. n., as he does in the Tashil, where he says "The augmented, if a n., does not exceed seven [letters], except by reason of the ی of feminization" (A), as in قبلاتة [above] (Sn), "or the two augs. of the du." (A), as in إِشْهِيْبَانْ [391] (Dm), "or of the sound pl." (A), as in إِشْهِيْبَانْ when used as a proper name, or of the rel. n., as in إِشْهِيْبَانْ (Dm), is that these augs. are known not to be taken into account [381, 385], because constructively separate [288] (A). The unaugmented tril. has ten formations [237] (M, SH, A) of substantives and eps. (II, Jrb), often used, not neglected,
nor extraordinary (A), vid., (1) فعل, (a) substantive (IY, A), as ُمَلْس small copper coin (SH, A); (b) ep. (IY, A), as صَعْب difficult (IY, Jrb): (2) فعل, (a) substantive (IY, A), as عَلْم knowledge (M); (b) ep. (IY, A), as صَفْر empty[348] (Jrb): (3) فعل, (a) substantive (IY, A), as قُلْقُل lock (IY, SH, A); (b) ep. (IY, A), as مَرْ مَرْ bitter (IY, Jrb): (4) فعل, (a) substantive (IY, A), as جَمَل he-camel (M); (b) ep. (IY, A), as بَطَال valiant [343] (IY, Jrb, A): (5) فعل, (a) substantive (IY, A), as أَبْلِدَ camels [238, 257] (M, SH, A) and أَبْلِدَ flank (Mb); (b) ep. (IY, A), as مَيْلِرْ مَيْلِرْ stout (IY, Jrb, A) and مِلْدَ prolific [239] (A): فعل is rare (IY): S says, مِلْدَ is the only instance of it [known to us (A)] among substantives (Akh, IY, A) and eps. (Akh, A): but [among substantives (A)] أَبْلِدَ flank is cited (IY, A) by Akh (IY), as a dial. var. of أَبْلِدَ, and is mentioned by Mb; and the saying of Imra al-Kais

لَعْجُ إِبْطَلْ طَلِبٌ وَسَافَا نَعَاٰمَةٍ وَصَهَّرةٌ عَيْبٌ تَأَكَّمُ فَوْقَ مَرْتِبٍ

That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ظ, though the Kasr is said to be an alliteration; and peg, مُشْط comb, and دِبْس date-juice are cited as dial. vars. of دِبْس (A); and [Akh,
asserts that (Mb)] the Arabs say ُلْبُشَّارَة جَبْرَة In his teeth is yellowness (Mb, A), i.e., ُتْلَح (A), though that is not well-known (Mb); and they call the boys' game ُجَلْيَبَلْجَبَلْج; and they say ُهِلْيَك as a dial. var. of ُحِلْيَك [below], and ُعِيْل as a name of a country (A); and Sf says that ُعِيْل armpit occurs, and that ُنْيَم dried curd is said as a dial. var. of ُنْيَم (R): while Th says, The only eps. that occur upon the measure of ُنَيْل are ُبِيْر said of a woman, and ُعِيْل said of a she-ass (Jrb, A): but, as for the saying

[Our brethren, the Banû `Ijl, taught us the drinking of must, and dancing with the leg (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) ُفَعُّل, (a) substantive (IY, A), as ُعْنِق neck (IY, SH, A); (b) ep. (IY, A), which is rare (A), as ُسِرْح swift said of a she-camel (IY, Jrb, A), ُجُنُب unclean [239], ُشَلُّ agile (A), and ُتْلُقَلَع unshakled (IY), these being the [only] instances remembered of it (A): (7) ُفَعُّل; (a) substantive (IY, A), as ُكَنْف shoulder-blade [below] (M, SH); (b) ep. (IY, A), as ُخَدَرَيْر wary [348] (IY, Jrb, A): (8) ُفَعُّل, (a) substantive (IY, A), as ُعْفُّد
upper arm (IY, SH, A); (b) ep. (IY, A), as نقْط wakeful [239] (A): ١٩، (a) substantive (IY, A), as عِنْب grapes (IY, SH, A); (b) ep. (IY), as رَمَط dispersed scattered Jrb): ١٩ is frequent among substantives (BS', as ضَلَع rib (M, BS): but, as for eps. (BS), S says (BS, A), We do not know it to occur as an ep. except in an unsound word عَدَى [239, 257], which is [a generic. n. (IY)] used to qualify the pl. (IY, BS, A), like سَفْر and تَعَرَّف ١٩, as plural strange, or hostile, people (IY, BS); and is not a broken pl. because it has no counterpart among pls. (IY) and se-Isk says, فعل does not occur among eps., except in one word, تَعَرَّف, i. e., غَرْبَةٌ or أَعْدَى, as says the poet

إِذَا كُنْتَ فِي قُرُونِ عِدَّةٍ نَسِدَتِ مِنْهُم
فَكُلْ مَا عُلِفَتْ مِنْ قَبْيَانِ وَطَيِّبِ

When thou art among a strange, or hostile, people, that thou art not of, then eat what thou art fed with, both nasty and nice. (BS: but others mention [that the only eps. occurring upon the measure of فعل are (A) ١٩, i. q. متَفْقِيَةٌ [above] (BS, A) and عِدَى a quasi-pl. n. [above] (A), as in this verse and in the saying of the other

بَانْتَ كَلَّتٍ لِيَالٍ ثُمَّ وَأِحَدَةٌ # بَنْى الْمُسَجَّرْ فَرَعَعْيٌ مَنْهَا ١٩
She (the poet's she-camel) passed three nights, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at Dhu-l-Majāz, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered, i.e. مَتَّقِرِيْ اَلْنَبَاءِ (BS); and [Sf says that (A)] قَيْمَ in the reading [of Ibn ʿĀmir, ʿĀṣim, Ḥamza, and Ks (B)] وَدَيْنَا قَيْمَةً VI. 162. A right religion (BS, A) may be cited in correction of S, though perhaps S might say that it is an inf. n., i. q. تَيَامُ (A), used as an ep. (K, B): and [some G G cite other expressions in correction of S, vid. (A)] سَوَى midway [239] in مَكَانًا سَوِى مَكَانٍ XX. 60. A place midway (BS, A), and a man liked [143], and مَالِ رُكْبٍ abundant water (A), and مَالَ صِرْى stagnant water (BS, A), and سَيْيَ طَيْبَةٌ persons taken captive lawfully or fairly, which others explain away (A) as inf. ns. used as eps. (Sn): فَعَلُ (10), (a) substantive (IY, A), as ضَرْعُ sparrow-hawk (M, SH, A); (b) ep., as حَقَامُ rough, hard (IY, A), whence حَقَامُ اَلسَّاقَيَينَ خَفْانًا الْقَدْمَ * تُدُ لَفَهَا الْلَّيْلُ لِسَوْارِيْ حَقَامُ (IY), by Rushaid Ibn Rumaiḍ alʿAmbarti, Full in the two shanks, quick in step, the night having collected them for a hard driver (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented tril., because its first
[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented *tril.* as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), ُفعلُ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that ُحبَكُ[below] is not authentic (IA).

As for the reading [of Abu-s Sammāl (Aud, Sn) Ka‘nab {Ibn Hilāl (MINR)} al‘Adawi (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} alGhifārī (Tsr) alKūfī (IHjr),] ُالسِّبَّةُ كَأَبِ (الْحَبَكُ)[above] LL. 7. By the sky adorned with streaks, with Kasr of the ج, and Damm of the ب, [it is said not to be authentic: and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two *dialectual varieties* in two letters of the word, because ُحبَكُ and ُحبَكُ [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ج from ُحبَكُ, and the Damm of the ب from ُحبَكُ (Tsr): (a)
IJ says "He means to read with Kasr of the ح and ب; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Damm:" but this is refuted in the CK by IM (A, Tsr), who says "If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading.

(A): (2) by alliteration of the ح [of الكهك (Tsr)] to the ب of كاب in Kasr (Aud, A), the quiescent ل not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading الكهك لله I. 1. Praise be to God!, with Damm of the ل by alliteration to the Damm of the د before it (Tsr); and this is said [by AH (Sn)] to be better (A). And دُلْ is rare (IM) among اس. (IA), in the language of the Arabs (A), like فُنِلْ [below] (IA), because of their intention to make ضَرْبُ peculiar to the [pass. (IA, Aud, A)] v. (IM), like ضَرْبُ was beaten and قُتِلْ was killed [436] (IA, A). The instances of it that occur are (1) دُلْ jackal, weasel [296], used as a name for a tribe of Kinâna, to which the lineage of AAD is traced (A): for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [it to him (IKb)].

جَوَّارًا يَكُبَّشُ لَوَرَيْسَ مُعْرِسُهُمْ ما كَانَ إِلَّا كَمَعْرِسُ الْمَدْيِلِ (IKb, A), by Ka‘b Ibn Malik al Ansârî (A), describing
as small and contemptible the army of Abù Sufyān, when he made a raid upon AlMadīna (MN, Sn), They brought an army such that, if its halting-ground were measured, it would be only like the halting-ground of the weasel (MN); so that this measure is used (Sn): (2) "†, anus, podex: (3) "†, mountain-goat, a dial. var. of "†, transmitted by Khāl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented tril. (R)] are sometimes reduced to others:—(1) "†, (a) when its second is a guttural letter, as in فِرْخُ high [468, 482], where فِرْخُ and فِرْخُ and فِرْخُ are allowable; and similarly ["† in (R)] the v., [when the e is guttural (R),] like شَهِد witnessed [468] (SH), where the three variations are allowable; while فِرْخُ, when its e is guttural, shares with فِرْخُ in the alliteration of its ف to its ع in Kasr, as سَهِيد martyr [372], فِرْخُ prosperous, فِرْخُ slender, spare and فِرْخُ round cake of bread (R): and (b) [when its e is not guttural (R),] as in فِرْخُ[above], where فِرْخُ and فِرْخُ are allowable: (2) such as عُضُد [408], where عُضُد is allowable (SH); and similarly in the v. also, as كَرِمُ الرَّجُل The man was generous for كَرِم; and, as mentioned in the Verb of Wonder,
is said for the that contains the sense of wonder, as [476] (R): (3) such as [above], where is allowable: (4) such as [above], where and are allowable (SH): but this alleviation is more frequent in such as than in such as , because the two Dammas are heavier than the two Kasras; so that even in the which is , Our apostles and Their Apostles [246] occur; and it is better in the pl. than in the sing., because the pl. is heavy in sense (R): (5) such as [above], where is allowable, according to one opinion (SH), transmitted from Akh [246]; while likewise says that every is made light by some of the Arabs, and heavy by others, as difficulty and easiness (R), because and occur (SH): but the majority do not allow that, since the object, vid. alleviation, is not realized from it (Jrb); while one may say that the quiescent in the is a deriv. of the pronounced with of the , as is the case, by common consent, in [above]. IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the o.f. of the others, as with quiescence of the is said to be a deriv. of with Kasr of it. But all of these variations are in the language of
Tamīm; and, as for the people of AlHijāz, they do not alter or vary the formation (R). The augmented [ṭrīl. (Jrb)] has [very (IY)] many formations (M, SH, Aud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being “augmented” is that there should be adjoined to the ṛad. letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or ل [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the of صارب beating [373], which imports being an ag. [343, 673]; (b) the م مضروب of beaten, which imports objectivity [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the ۞ in close in lineage to the highest ancestor and مهدد Mahlad [375], a woman’s name, which are co-ordinated with بَرَنَس and مَقَرَ [392], for which reason the two similar letters are not incorporated in them, as in حب love and اضطression [731]; (b) the in جَهَرْز jewels, gems and the صَيْرَف in money-changer [253, 373], which are co-ordinated with جَعْفَر [392]: (3) only to extend and multiply the formation, like the of غَلَام young man [374]; the of عَجْرَة old woman, and the of سُعِيْد prospe-
rous [671] IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second د in مهدَدَنْتَعُدُدَ and [above]; or not homogeneous with them (M), being one of the letters of [671] (IY), like the Hamza of أَفْكَلَلْ أَنْتَسِةٌ [369].

§ 370. The homogeneous [369] augment is a repetition of (1) the ع, as in حَفَقَتْ swift, [said of the ostrich, from حَفَقَ الْأَزْلَمِ] The ostrich went swiftly (IY),] and قَنْبَ hemp [374]; (2) the ل, as in حَفَقَتْswift [291, 378] (M), also said of the ostrich (IY), and جَدْبَ [meaning bulky (IY)]; (3) the ف and ع, as in مُرْمِّيِس (M) meaning severe calamity [253], from مَرْمَّة(severity(IY), and مُرْمِيِث[which is bare ground, having no herbage on it, from مَكَان مَرْتَ desert place, having no herbages (IY)]; (4) the ع and ل, as in بَرْكَةٌ[385](M), meaning big, bulky (IY), and بِرْكَةٌ (M) meaning clear in complexion, said of a woman (IY).

And the other augs. are [only (IY)] the letters of سَأَلَنُونَيْهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for حَرَجَ long, you say, if you like, حَرَجَ and حَرَجَ by analogy to تُعَدُدُ [369]
and حَرِّجٌ [above]; but not حَرِّجٌ or حَرِّجٌ by analogy to حَرِّجٌ [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in أَحَمَّرٍ [249, 372] (IY); or two (M, Jrb), as in مَنْطَلِقٍ [382] (IY); or three (M, Jrb), as in مَسْتَخْرَجٍ [368, 387] (IY); or four (M, Jrb), as in إِسْتَهْبَابٍ [391], that being the extreme number reached by it (IY). Its positions are [four (M)] before the ف, between the ف and the ع, between the ع and the ف, and after the ف (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجَّدُلٌ [249, 253] (M): this formation is (a) a substantive, like أَجَّدِلٌ [249]; (b) an ep., like أَجَبْضٌ [348] and أَحَمَّرٌ [249, 672] (IY): (b) إِنْبَدَ (antimony [249]: (c) إِصْنَعَ finger [249, 253, 672] (M), which has five dial. vars., (a) إِصْنَعَ [above], the best known of them; (b) إِصْنَعَ [below]; (c) إِصْنَعَ; (d) إِصْنَعَ; (e) إِصْنَعَ (IY): (d) أَبْلَمٌ leaf of Thebaic palm (M), which has several dial. vars., (a) أَبْلَمٌ [249], which [formation] we do not know to occur as an ep.; (b) إِلْبَمٌ (IY): (f) أَكْلُب [237,256] (M), pl. of أَكْلُبُ dog, there being no sing. n. on the measure of أَنْعَلٌ [255] (IY): (2) [the ث (IY)] in such as (a) تَنْصُبٌ a certain thorny
tree [253, 395, 678]: (b) تَدرَّبْ strength to repel enemies [331] (M), which [formation] occurs among (a) substantives, like ٌتَرَبَّ ٌتَرَبَّ [274, 678], held by some to be an ep. i. q. رَكُبُ established as in

And we had an established superiority over mankind; (b) eps., like تَحَلُّبْ giving milk before the stallion covers her, said of a she-camel, as also تَحَلُّبْ and تَحَلُّبْ (M), a name of the fox, which has four dial. vars., (a) تَحَلُّبْ, as above; (b) تَحَلُّبْ, co-ordinated with ٌتَرَبَّ [392]; (c) تَحَلُّبْ, like تَدرَّبْ [above], as though co-ordinated with جَنْدَبُ [373, 392]; (d) تَحَلُّبْ, like ٌجَعْفَر [392] (IY): (d) تَحَلُّبْ what is pared off the back of a hide [274]: (3) the ي (IY) in such as يَرْمَعُ يَلْمِّقُ shining white stones [674] (M); and similarly يَفْعِلُ cloak which is Persian, Arabicized: but يَفْعِلُ with دَامَم of the ى and كَسْر of the ا does not occur among substantives or eps. (IY): (4) the م (IY) in such as مَقْتَلْ [361, 676]: (b) مَنْبِرْ pulpit: (c) مَجَلِسْ sitting-place: (d) مَنْتَخِلْ [367]: (e) مَصْكَحَفْ book, volume [or مَصْكَحَفْ (IY)]: (f) مَنْتَخِلْ [361] (M)

which [formation] is rare in the ep. (IY): (a) their saying شَعِيرَة AlMughira is not of the cat. of شَعِيرَة. Shayera ٌبيِّر ٌبيِّر ٌبيِّر [316] camel, and ٌشَهِيد [368], as an instance of
which AZ cited the saying of one of the Arabs: لَجَنَةُ لَئِنْ خَافَ وَعِيدُ اللَّهِ

Paradise is for him that has feared the threat of God: for in this [cat.] the alliteration is only in the [word] pronounced with Fath of the initial; whereas the بُغيَةُ, being an act. part. from أَقَرَّ made a raid, is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but the بُغيَةُ is only of the cat. of مَنْتَى [252, 343] and مَنْطَر [above]; and this is not regular; whereas the cat. of صَيِّب [above], رَعَف [368], and slender is regular, all of it (T): (5) [the s (IY)] in such as هُبَلُ voracious (M) and هُجُّرُ long [679] (IY), according to Akh (M); while S holds the s to be rad. [392] (IY).

§ 373. The single augment between the ف and the ع is (1) [the l (IY)] in such as りژئ withers [247, 369], حَأَم, signet-ring [247, 283 673] (M), and حَأَم judge, from حَأَم, the latter of which decided the matter, and said also of the raven, because he decrees separation; and, among eps, صَارَب, killing, deadly (IY): (2) [the Hamza (IY)] in such as شَأَمَل north-wind [672] (M), transposed from شَأَمَل [374] (Jh), its measure being شَأَمَل, because they say شَأَمَلْ أَلْتَعَ The wind blew from the north, which measure] we do not know to occur as an ep. (IY): (3) the ى (IY)] in [the substantive, such as زَائِب Zainab (18)
and \textit{tortoise} (253, 383); and the \textit{ep.} (IY), such as \textit{biter} [674] (M), said of the \textit{lion}, because of his biting, since \textit{بَعِير} means biting, and as \textit{صُفْرَف} \textit{expert} [253, 369, 383, 674], said of the \textit{money-changer}: but we do not know in the language, says `S, نَيْعُلُ with Damm; nor نَيْعُلُ with Kasr, except in the unsound [251, 716] (IY; 4) [the ن (IY) in such as تَنْبَر [247] (M), and تَنْبَر lark, a well-known bird, the ن in it being \textit{aug.}, because among ns. there is no [formation like] جَعْفَر with Fath of the ف, and because they say قَبْر a lark without a ن (IY); and as جَندَب male \textit{locust} [253, 372, 363, 677] and عَسْلَ عَسْل [383, 677] (M), said of a she-camel, from عَسْل \\textsl{الدَّبْ} the \textit{wolf} went swiftly (IY): (5) [the ن (IY)] in such as عُوسُج a kind of thorn [675] (M) and كَوكَب star, \textit{constellation} [253] (IY).

§. 374. The single augment between the ج and the ج is (1) [the Hamza] in such asثَبَت north-wind [373, 672] (M); (2) [the ج (IY)] in such as جَرَال gazelle [246], جَبَك ass [246, 283], and عُلَامَ young man [246, 369] (M); (3) [the ج (IY)] in (a) [the substantive (IY),] such as جَعْرَب \textit{camel} (M); and the \textit{ep.}, such as جَرَيف \textit{dust} [246, 300, 348] (IY); (b) [نَعْيَلُ, which is a substantive (IY),] such as جَعْرَب \textit{dust} [253, 674] (M); and an \textit{ep.}, such as جَرَيف \textit{tall}, said of a man (IY); (c) عُلَيْب Ulyab (M), upon the measure of نَعْيَلُ 228
so mentioned by S (Bk), the name of a [well-known (ZJ)] valley [belonging to Hudhail in Tihama (Bk)], an extraordinary formation, [there being no فَيْلُ in the language except this (ZJ),] since no other ن. occurs pronounced with ذَمَم of the ف, quiescence of the ع, and فاث of the ي (IY): (4) [the ن (IY)] in such as [677] (M), as عَلِيْطَ عَرْنَدَ (IY): (5) [the و (IY)] in (a) فَعُولُ, (a) substantive (IY), such as فَعُولُ young he-camel, when ridden (M), and خُرُوفَ فَعُولُ lamb, and sometimes colt; (b) ep., such as فَعُولُ truthful and صَبْرُ [246] (IY): (b) [فَعُولُ, (a) substantive (IY),] such as جَدُورُ [369, 675] (M); (b) ep., such as جَهْرُ loud in voice, said of a man (IY): (c) فَعُولُ, which is rare, as (IY)] جُرُوعَ castor-oil plant (M), and also every weak bending plant, and عُرْنَدَ Itwad, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an ep. (IY): (d) فَعُولُ, (a) substantive (IY),] such as سُدُوس a kind of colored hood or scarf (M); (b) ep. (IY): (6) in [فَعُولُ, (a) substantive (IY),] such as سُدُم ladder, staircase [253] (M); (b) ep., such as زَمْلُ [252] (IY): (7) in [فَعُولُ, (a) substantive (IY),] such as تَنْبُقُ [370] (M), a well-known plant; (b) ep., such as مَعْنَى
weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the ج is (1) [the ٔ, which is then of two kinds, (a) co-ordinative (IY),] in such as علقي [248, 253, 258, 272] (M) and أرطى [248, 258, 272, 673], both co-ordinated with جعفر [392] (IY); and مغرى [272, 673, 676] (M), co-ordinated with درهم [392] (IY): (b) [denotative of feminization (IY),] in such as يهى [258, 272, 327]; دترى (M) and دترى [248, 272], which last is by some pronounced with Tanwin, and co-ordinated with حبلى. (IY); [248, 272, 673]; and شعبى [248, 272] (M); (2) [the ن .IY)) in such as (a) رعشن trembling, [said of a man, and shaking, said of a he-camel because of his briskness in journeying, and similarly ضيف guest, i.e., نقش (IY)]; (b) درسن hoof of the camel; (c) بلغي eloquent (M), i.e., بلغي, and similarly عرض sidling in his run from liveliness, said of the horse, and عرضة of the she-camel: the ن in these being aug., for co-ordination with جعفر [392], [and فتح (IY): (3) [the letter repeated] in such as (a) قردد rugged [253] (M), said of the ground, the ن being repeated for co-ordination with جعفر [392], for which reason the two similar
letters are not incorporated [721]; and similarly مُهَدَدُ [369] (IY): (b) شَرْبِ (M), a certain tree, or, as is said, a place, and سَرْدُ the name of a place, the ب and د being aug., for co-ordination with ُبَرْسُ [392]; and, in the ep., مَعَدَدُ [369] (IY): (c) عَنْدَدُ way of escape [392]: (d) مَدَدَ مُرْضَ (M), said of ashes, which they co-ordinate with ُبَرْسُ [392] by repetition of the ج (IY): (e) مَعَدَدَ Ma‘add [676] (M), the name of a tribe, where co-ordination is not meant by the augment, for which reason the two جs are incorporated; and similarly مُهَدَدُ Sharabba, which is a place (IY): (f) هَجَجُ جَدْبَ [370] (M), like هَجَجُ big-bellied (IY): (g) جَبَنَةَ جَبَنَ a cheese (M), and جَبَنَةَ جَبَنَ a cheese of the nicest of cheese; and similarly جَبَنَ clouds, n. un. جَبَنَةٌ a cloud; and, in the ep., جَبَنَ and صَلَصَل, both meaning strong (IY): (h) فِلَزِ مُكَلَّ مِن مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ M* metals (M), the second ج being aug. (IY).

§. 376. The two augments separated by the ف are in (1) [the sing., (a) upon the measure of افْعَلْ, (in the substantive,) such as أُجَرَدُ Ujarid, which is a place; and, in the ep. (IY),] such as أَداَمَ (M) and أَبَأَرُ, the first mentioned by S among substantives, but correctly an ep., and both applied to a man, meaning severing himself
from his kindred (IY): (b) upon the measure of aloes-wood, the wood used to fumigate with; and similarly, [in the substantive (IY),] such contentious (IY): (c) the act. part. of such fighting with: (d) the pass. part. of fought with: (2) the pl. (IY),] such as: (a) [749, 253] (M), pl. of [372] (IY); (b) [18,253] (M), pl. of contentious] (IY); (c) [253,332] (M), pl. of contentious] (IY); (d) [372, 678] (IY); (2) [247, a dial. var. of [373]; while we do not know it to occur as an ep. [IY]: (3) [278] (M), and a country [in the regions of Persia, mentioned by S (Bk); while it does not occur as an ep. (IY):
(1780)

(4) [عَفُّ, (a) substantive (IY),] such as حُيَتَّامُ (M), i. q. دِيبَاسٌ [373], n; О~.
(5) [جـ, (b) ep., such as بِيِداً] veterinary and ُغِيدَانِ such as دِيبَاسٌ [above] (M), a dungeon belonging to AlHajjahj, and sometimes said of the grave, as though from دَمْسَتُهُ I buried him, i. e., [685] (IY): (6) [نَعَالٌ, ] such as نَرَابٌ dust (M), i. q. نَرَابٌ (IY): (7) [نَعَالٌ, which is a substantive (IY),] such as قِبْرمُ southern-wood (M), a plant, and حَيْزُمُ breast; and an ep., such as قِبْرمُ Provider[384], one of the names of God, because he provides the means of subsistence for His servants, and كَيْرُ دِيِرٌ waterless said of the desert (IY).

§. 378. The two augments separated by the й are in such as (1) the last rib (M), dim. of the shortest, fem. of the shortest; (a) it is a dim. formation, found in substantives, like عُلْيَقَّي and جَلْبَرِ (282); and eps., like جُبْلَي [274, 282] and سَكَبَرِ (IY): (2) (M) a long-legged insect, resembling, but [slightly (HH)] bigger than the beetle: (a) the n. is co-ordinated by the ن and the I with سَفَرُ جُلُ [401]; and this formation is frequent in the ep., as سَبْنَتَي
and سَبْنَانٍ; both meaning daring, undertaking every thing, and عَفْرَنًى strong, powerful; while in all such the I is co-ordinative, as is proved by the affixion of the ١ to it, when the fem. is meant, as, قَرْنَانَة سَبْنَانَة, and عُفْرَنَة (IY): [272, 273] (M), the name of a king of 'Uman (IY): بَنْصَى (4) (M), a bird, an irregular collective [254] of بَلْصَرٌ (IY): [248, 272] (M): (a) this formation is frequent in the substantive, as سَبْنَانٍ [248, 272] and شَكْنَانَى a plant; but is not an ep., unless it be a pl., as سَكَانَى [250, 272] (IY): [370] (M), said of the ostrich, meaning swift: (a) its measure is جَرْبَة, which we do not know to occur as a substantive (IY): (7) جَرْبَة herd of wild asses (M), where the ل is interposed between the two augments, the ل and the ١; while جَرْبَة also is said (IY).

§. 379. The two augments separated by the ف and ع are in [about 14 formations (IY),] (1) إِنَّالٍ, (a) substantive (IY),] such as إِعْصَرُ whirlwind [256] (M); (b) ep., such as إِسْكَانُ carpenter, or any artificer or artisan (IY): (2) إِخْرِيطَ, (a) substantive (IY),] such as إِجْفُيلٍ wild leek [672] (M), a kind of salt, bitter plant; (b) ep., such as إِجْفُيلٍ cowardly, and taking fright, said of the ostrich, which flees from everything (IY): (3) إِفْعَلُ (a) substantive (IY),] such as إِسْلَوبُ pathway (M); (b) ep., such as إِمْلَدُ.
tender [253], said of a branch (IV): (4) [ dumpsters, (a) substantive (IV),] such as ِدَرَسُونَ يَرِجُحُ نَفَلَانَ يَرِجُحُ إلى إِدَّرَسُونَ ِدَرَسُونَ. Such a one returns to his dirt, i.e., to his original filthy state; (b) ep., such as ِدَرَسُونَ following others, because of his weakness (IV): (5) [ مَفَعَالُ, (a) substantive (IV),] such as مَفَتَاحٍ [366] (M); (b) ep., such as ِمَضْحَكَانُ laughing much (IV): (6) [ مَفَعُولُ, (a) substantive, such as مَعْقُولُ reason (333); (b) ep. (IV),] such as مَسْكِينٌ [347, 368] (M): (7) [ مَفَعِيلُ, (a) substantiye (IV),] such as مَنْدِيلٌ napkin (M); (b) ep., such as مَسْكِينُ lowly, needy, poor [252, 269] (IV): (8) [ مَفَعُولُ, such as ِدَرَسُونَ [252] (M): (9) (a) substantive (IV),] such as ِتَفَعَالٍ image, effigy [334] (M), ِتَجَفَافٌ [283, 334], and ِتَبِينٌ explanation [332, 334]; (b) ep., such as تَضربُ striking her milker [334] (IV): (10) (تَفَعَالٍ) (IV),] such as تَتُرُدُّانَ [334] (M) and تَتُرُدُّانَ (IV): (11) [ يَفْعَلُ, (a) substantive (IV),] such as يَبَرُوعٌ jerboa [253] (M); (b) ep., such as يَبَرُوعٌ ravening, an ep. of hunger (IV): (12) [ يَفْعَلُ, (a) substantive (IV),] such as يَعْصِيِّنُ a herb [303] (M), which I think to be tarragon (IV): (13) [ يَفْعَلُ, in the substantive (IV),] such as يَعْصِيِّنُ shrubs (M) or ِدَنْيَتْ (KF), and تَبِيرُ ِتَبِيرُ discrimination: (a) it does not occur as an ep.; and its initial
is sometimes pronounced with Kasr (IY); (14) ذَعْنُرُ (IY), such as ذَدْنُرُ full-grown dates beginning to ripen at the base: (15) such as (a) ذَعْنُرُ (M), a certain bird (IY); (b) [332] (M), also a bird (IY); (c) قُهْبَ (IY), [274] (M), said to be a country, and by ΔU to be a bird: but such as these do not occur as eps. (IY).

§ 380. The two augments separated by the ع and ا are in such as (1) حَبْرْ (M), and similarly حَبْرْ [272, 273] and حَبْرْ (IY), such as حَبْرْ [272, 273] (M); (a) no other instance of حَبْرْ occurs; and this is a substantive, meaning general invitation, as ذَعْنُرُ فَلَا نَفْرُ in the special invitation, not in the general invitation: (b) As says "I do not know حَبْرْ"; but others transmit it (IY): (2) حَبْرْ, which is a substantive (IY), such as حَبْرُ citron (M) and أَكْفَة threshold, lintel, the of feminization not being taken into account [368] in the forma-
tion, because it is equivalent to a n. joined on to a n.

§ 382. The two [augments (IY)] united before the are in (1) [what is conformable to the v. (IY),] such as (a) مَّضَعَّع leaving [343, 371]; (b) مُّضْعَعَّع able, capable (M), from اسماع, aor. (IY); (c) مَّحَارِق poured out, shed (M), from مَّحَارِق, aor. (IY): (2) [what is not conformable to the v., which is very rare, consisting of not more than two or three words (IY),] such as مَّقَحَل [301] (M), i. e., aged, having the skin dry over the bone, said of a man, مَّقَحَل insolent, مَّقَحَل i. q. مَّقَحَل (IY), and مَّقَحَل old, but still retaining strength (M).

§ 383. The two [augments (IY)] united between the and े are in (1) [the pl. (IY),] (a) [مَّقِبَّع, (a) substantive (IY),] such as مَّقِبَّع [247] (M), pl. of مَّقِبَّع, and مَّقِبَّع [247], pl. of مَّقِبَّع, and مَّقِبَّع [247], pl. of مَّقِبَّع; (b) ep., such as مَّقِبَّع pl. of مَّقِبَّع pl. of مَّقِبَّع bulky, said of a he-camel, and مَّقِبَّع [247], pl. of مَّقِبَّع (IY): (b) [مَّقِبَّع, (a) substantive (IY),] such as مَّقِبَّع [253] (M), pl. of مَّقِبَّع [373]; (b) ep., such as مَّقِبَّع [253],
§ 384. The two [augments (IY)] united between the 
and J are in [a number of formations, whence (IY)]
(1) [فعل [كلا] mooring-place (M), كلا being a place [for mooring vessels (Bk)]
at AlBasra, said by S to be from كلا protected, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كلا I moored the vessel, i. e., made it fast (Bk); (b) ep., such as فعل [252, 343] (IY): (2) [فعل, (a) substantive (IY),] such as فعل خطاف swallow (M), a small bird, and فعل كلاب i. q. فعل كلاب flesh-hook [253]; (b) ep., such as فعل جنابة and فحَّان [252] (IY): (3) [فعال (IY),] such as فعل النَّار henna (M) and نَّار cumin; but we do not know it as an
ep. (IY): (4) [فاعل وَعَوْان, (a) substantive, such as قِرْنَأَش parasite and وَعَد great matter; (b) ep. (IY),] such as فعل جُلُوا خ wide (M), said of a valley, and قُرْنَأَش long-legged [253], said of a she-camel, as though, said an
Arab, she were walking upon spears, and also exposed to
the sun, having no cover, said of a plain (IV): (5) [فعَالُ] عصوان (M), i. q. عصوان [above], mentioned by Sf as occurring with Դամ and Kasr (IV): (6) [فعَّالُ], substantive (IV),] such as جُردال (M), meaning gold, and a red dye; but we do not know it as an ep. (IV): (7) [فعَّالُ (IV)], such as فَكَيد (M), said of a boy, derived from فَكَيد i. q. ورم swelling (IV): (8) [فعَّالُ (IV),] such as كَدْيَن dregs of oil (M); (b) ep., such as عَدْيَوُت stooling in coition (IV): (9) [فعَّالُ (IV),] such as خِطْبَت [254] (M) and بِطْيْع guide; (b) ep., such as شَدْبِي سِتْر [252] (IV): (10) [فعَّالُ (IV),] such as قِبْيَت (M), a kind of sweet-meat, and عَلْيُق thorny-tree, bearing a fruit resembling the mulberry; (b) ep., such as دِمْي [252] and سْكَيْت [252, 253, 289] (IV): (11) [فعَّالُ (IV),] such as قَيْام (M), orig. قُيَام [685, 747], i. q. قُيَام [377]; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the ع and ل (IV): (12) [فعَّالُ, (a) substantive, sing., such as حُمَاش sorrel and سِبْاق sumach; (b) ep., (pl.) (IV),] such as قُوَّام fasters (M) and قُوَّام standers (IV): (13) [فعَّالُ (IV),] such as عَقُنْقَل (M), sand heaped up like a hill, and مِيرَار mirror (IV): (14) [فعَّالُ]
(IY), such as عَطَّرُثَل (M), dull, incapable, flabby, said of a man (IY): (15) [نُعَوَّل, (a) substantive (IY),] such as عَجَبُل (M) and سَتَّمُر cat [253]; (b) ep., such as فَلَتُنْوَل (IY),] such as سَبْحُ (M) and تُدْوُس pure, two names of God, in both of which فَث [of the ف ] is allowable: (a) there are no ns. upon the measure of سَبْحُ with دَمَم, except سَبْحُ تُدْوُس [and ذَرُّج Spanish fly (Jh)], in which دَمَم is more frequent; while all others are pronounced with فَث (IY): (17) [نُفَعِّيل, (a) substantive (IY),] such as مُرَيِّق (M), meaning safflower; (b) ep., such as تَرَيّ twinkling, said of a star, being derived from تَرَيّ dispelling, as though its light were intermittent, part of it dispelling part (IY): (18) [نُعَائِل (IY),] such as حُطَائَتْحُنَّ small (M) and جَرَائِفَن heavy (IY): (19) [نُعَائِل (IY),] such as دُلاَمِصَن glittering [676] (M), an ep. of a coat of mail (IY!).

§. 385. The two [augments (IY)] united after the ج are in [sundry formations, whence (IY)] (1) [انْفَعَّل, (a) substantive (IY),] such as ضَهَيْهَت [land containing no vegetation, and sometimes an ep. of a woman, meaning on whom no breast grows, or, as is said, that does not menstruate (IY),] and فَرَعَن [258, 273] (M); (b) ep.
such as [248, 273] (IY): (2) [فعلاء] (IY), such as [248, 273] (M) and [خمسة] (IY): (3) [فعلاء (IY)], such as [230, 248, 273] (M) and [حربة] [248, 273], but we do not know فعَلَاء occur as an ep. (IY): (4) [فعلاء (IY)], such as [273] (M) and [تَمْلَك] [273]; (b) ep., such as فعَلَاء, and فعَلَاء [248, 273] (IY): (5) [فعلاء (IY)], such as [273] (M) and حيَالَة pride; but فعَلَاء does not occur as an ep. (IY): (6) [فعلاء (IY)], such as [252] (M) and [٢٩] [272, 273]; and, in the ep., كَتَبْنَاء, or, by transposition, دَافِئ [272, 273], meaning servant-girl: (a) ISk says that there is no فعَلَاء in the language, with mobilization [of the ع with فاث (Jh)], except one word, vid. كَتَبْنَاء, meaning among eps. (IY): (7) [فعلان] (a) substantive (IY), such as سَعْدَان [274] (M), a thorny plant, which is one of the most excellent pastures of camels, whence the prov. مرْعَى لَكَ السَّعْدَان Pasture, but not like the سَعْدَان; (b) ep., such as عَطْسُمان [250, 348] (IY); (8) [فعلان] (a) substantive (IY), such as كَرَأْن [250, 274] (M); (b) ep., such as صَمِيَان [250, 274] (IY): (9) [فعلان, (a) substantive (IY), such as عَتْبَان [4,250,274]
frequent in the pl., such as جَرَبَانُ [246], pl. of جَرَبٌ a certain measure, or quantity, of wheat or land, and قَصِيبٌ branch, twig, rod, wand: (b) ep., such as جَرِّيّانُ and جُرَّيّانُ خَمْصَانٌ (IY): (10) جَرِّيّانُ (IY),] such as قَتَرْانٌ [250] (M) and قَتَرَّانٌ tar; but جَرِّيّانُ (IY): (11) جَرِّيّانُ (IY),] as جَرِّيّانُ [236, 250, 274] (M), the name of a place, and جُرِّيّانٌ a certain tree, in which Fath [of the ب ] is more frequent (IY): جُرِّيّانُ (IY),] such as سَلِطَانُ clamorous (M); but no other [word of this measure] occurs; and, in this, three augs. are united at the end, the second, doubled ط, the †, and the ن (IY): جُرِّيّانُ (IY),] such as عَرَضْنَى [272, 282 ] (M), whose custom is to go sideways from liveliness, said of a she-camel (IY): (14) جُرِّيْنُ, (a) substantive (IY),] such as دَيْنَى [272] (M); (b) ep., such as كَيرِيّ big in the gland of the penis: جُرِّيْنُ (15) جُرِّيْنُ, which is a substantive, such as دَيْنَى a kind of quick pace; and is not known by us as an ep. (IY): جُرِّيْنُ (16) جُرِّيْنُ, (a) substantive (IY),] such as هُبْرِيّة scurf, dandruff (M), and جُرِّيْنُ جَدْرِيّة rugged place [248]; (b) ep., such as كَيرِيّة crafty and رِئِيّة strong [674]: (a) the ِس of femininization, though no part of the formation [266], is here taken into account [368, 381], because the ِس is insep-
parable from easy state of life (IV): (17) period (678) (M); and does not occur as an ep. (IV): (18) plant used in tanning (301) (M) and (19) lock of hair (M); but does not occur as an ep.: (a) the s is inseparable from this as from the in [above] (IV): (20) haughtiness (331) (M); (b) ep., such as intensely black, i. q. (21) tent of hair (M) and saddle-cloth: (a) S says (IV), is rare in the language; and we do not know it occur as an ep. (S, IV): (22) cloak (M); (b) ep., such as swift [below], said of a she-camel (IV): (23) assa (M), a kind of gum; (b) ep., such as noble and i. q. (24) He has not obtained aught of it, i. e., transmitted by S, and
There is not aught in what thou tellest us, i.e. of such as \( \text{ضَمَكَنْعُ،} \) meaning strong, or, as is said, short, stout: (25) \( \text{فُعَلَّلُ} \), which is a substantive (IY), such as 

\( \text{ذَرْخَح} \) Spanish fly (M) and 

\( \text{جُلَعَلُ} \) beetle; and is not known by us as an ep. (IY).

§. 386. The three [augments (IY)] separated are in (1) [the sing. \( \text{پَهْدِرَ} \) (IY)], such as \( \text{۲۷۲} \) (M); and similarly custom, from \( \text{جُرَي} \) running, the Hamza, the first \( \text{ی} \) , and the final \( 

\text{ا} \) being aug. (IY): (2) [the pl. (IY),] (a) substantive (IY),] such as 

\( \text{مَخْطَرِقُ} \) kerchief twisted to beat with, as in tradition 

\( \text{الْبَرْقَيْ مَخْطَرِقُ البَلَائِكَةُ} \) Lightning is the twisted kerchiefs of the angels, [said by 'Ali (Jh),] and 

\( \text{مَقَايِمُ} \) [253,685]; (b) ep., such as pl. of \( \text{مَخْصُصُ} \) running hard [252,312], said of a horse (IY): (b) [\( \text{تَفَاعِلُ} \), substantive (IY),] such as \( \text{۲۵۳} \) (M) and 

\( \text{تَمْسَكَ} \) and \( \text{تَفَعَّلُ} \), pl. of \( \text{۳۷۹} \) and (c) substantive (IY),] such as 

\( \text{۲۵۳} \) (M), pl. of \( \text{۳۷۹} \); (b) ep., such as \( \text{۳۷۹} \) green (IY).
§. 387. The three [augments] united before the ف are in مَستَعْلَلُ (M) which paradigm is only an ep. in what is conformable to the ب., such as مُستَخْرِجُ [253, 343, 368, 371, 680], the م., and the being aug., because they drop off in خَرَجَ went out [482] (IY).

§. 388. The three [augments (IY)] united between the ه and ل are in (1) فِعْلَيْلُ , such as (IY) سَكُلْيَمُ [253] (M), pl. of سَكُلُمُ [374], the ال., the second ل., and the ل. being aug. (IY): (2) فَعْلَيْلُ , such as (IY) تَرَاوِيلُ [253] (M), pl. of تَرَاوَحُ [384] (IY).

§. 389. The three [augments] (IY)] united after the ل are in (1) فِعْلَيْنُ , (a) substantive (IY),] such as قَدْرِيَانُ [274], a plant; (b) ep., such as قَدْرِيَانُ rough, churlish (IY): (2) فَعْلِيْانُ (IY),] such as قَدْرِيْانُ [283, 675] (M) and قَدْرِيْانُ a certain tree [274]; but قَدْرِيْانُ does not occur as an ep. (IY): (3) فُعَالِيْانُ (IY),] such as قَدْرِيْانُ knowledge (M), an inf. n. i. q. مَعْرِفة , and also قَدْرِيْانُ 'Irisān, a man's name (IY): [ فِعْلِيْانُ (IY),] such as قَدْرِيْانُ (M), which is a substantive, meaning beginning of a thing, as جَاءَنَا عَلَيْ تَفْغَالَ ذَلِكَ He came to us at the beginning of that, i. e. (IY): (5) فِعْلِيْانُ , (a) substantive (IY),] such as كَرَبِيَاتُ [273] and سَيِّبِيَاتُ [283] (M); (b) ep., such as كَرَبِيَاتُ north-west, said of the wind (IY):
such as مَرْحِيَّا (M) and بَرْدِيَّ بَرَادَّيْا. Baradayya, a stream in Syria, so in the Book of S, though the well-known form is بَرَادَّ بَرَادَة, as يُسْقُونَ الْحَرُّ [126] (IY).

§ 390. The [three augments dispersed (IY),] two united, and one separate, one in [ns. of various formations, on the measure of (IY)] (1) [الفُعلُانُ] (a) substantive (IY),] such as أَفْتَعُوْانٌ [274] (M) and أَفْتَحُوْانٌ [274]; (b) ep., such as أَفْتَحُوْانَ full-grown and أَفْتَحُوْانَ the أَفْتَحُوْانَ sportive, playful (IY); (2) which is rare, (a) substantive, such as إِضْحَيٌّ a certain small hill; (b) ep. (IY),] such as إِضْحَيٌّ light, bright (M), said of the night (IY): (a) as for the ep., it is [in] their saying لِيلةٌ إِضْحَيٌّ a bright night: but it is rare; [and] we know only this [instance] (S): (3) [الفُعلُانُ, only an ep. (IY),] such as أَرْنُانُ distressing (M), said of a day (IY)]: (4) [الفُعلُةٌ (IY),] such as أَرَبَعَةٌ [273] (M): (a) S says (IY), We do not know أَرَبَعَةٌ occur [as a sing.] except in أَرَبَعَةٌ (S, IY), as though pl. of رَبِيعٌ (IY); but it is [frequent as (S)] one of the formations of the broken pl. (S, IY), as أَرْبَعَةٌ [246, 273] and أَرْبَعَةٌ [273, 278: (b) the of أَرَبَعَةٌ is sometimes pronounced with Fath (IY), which is transmitted from some of the Banû
Asad (Jh); and with Damm (KF): (5) [فَاعِلَاء (IY), such as فَاعِلهُ [247, 273] (M) and فَاعِلهَ [247]; but we do not know فَاعِلهُ occur as an ep. (IY): (6) [فَعَالِيِّل، one of the formations of the broken pl. (a) substantive (IY), such as ظَنَابِيبُ (M), pl. of فَسَاطِطُ [385], and pl. of شَمْلَالُ shinbone; (b) ep., such as ظَمْلَالِلَّ pl. of ظَمْلَالُ [385], and pl. of بِهَايِلِلُ [252], which means great laugher, said of a man (IY): (7) [فَعَالِيَن، substantive (IY),] such as سَرَاحِينُ (M) pl. of سَرَاحٌ [250], and pl. of فِرْرانُ [253], 265]; but we do not know فَعَالِيَن occur as an ep. (IY): (8) [فَعَالَائِهِ (IY), (a) substantive (IY),] such as تُلْتَئ Tuesday [273] (M) and تُلْتَئ [246, 248, 273]; (b) ep., such as عُبَابِيِّل incapable, said of a man, and طَبَافِئ bad at covering [273], said of a he-camel, and stupid, said of a man (IY): (9) [فَعَالَائِن (IY),] such as سَكَامَان a certain tree (M), and حَبَاطَان a place, says Jr, and a plant, says Th. (IY): (10) [فَعَالِيَةً (IY), (a) substantive, such as هِبَارِيَّة scurf, dandriff; (b) ep. (IY),] such as قَرِاسِيَّة big (M), said of a stallion, and قَرِاسِيَّة strong [283]: (a) the i of feminization is inseparable [266] in this formation (IY): (11) [فَعَالَائِهِ (IY),] such as تُلْتَئُ [254, 675] (M): (a) the i is inseparable from this (IY): (12) [فَعَالَائِهِ (IY),] such as خَنْفَسَة [247,
but it does not occur as an ep. (IY): (13) 

(a) substantive, such as a tree from which saddles are made and also a tree; (b) ep. (IY)] as meddlesome, said of a man, and going sideways in his walk from liveliness; and of a horse, and fearful, cowardly; (a) with Fath and Kasr is said, and so; but with Kasr is one of the formations of the unsound, there being no instance of it in the sound: S says (IY), We do not know [with Kasr (IY)], in the language, [in S] other than the unsound (S, IY): (14) , (a) substantive, such as ; (b) ep. (IY), ] such as tall (M): (15) [ ], such as vile fellow (M) and mean fellow, which are det. substantives, used only in the voc. [Note on p. 186, l. 15] (IY); but we do not know occur as an ep. (S).

§. 391. The four [augments (IY)] are in such as becoming gray [283, 332, 371] and becoming red [332] (M), inf. ns. of and [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or eps, any tril. [formation], augmented or unaugmented, other than what we have mentioned (S).
CHAPTER XVI.

THE QUADRILITERAL NOUN.

§. 392. The unaugmented quad. has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as جَعُور brook (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) ep., as سَلْحَب long, tall (S, IY, Jrb, A, Tsr), said of a man (Tsr), [and] of a horse (IY), though the s in سَلْحَب is said by some to be aug. [679] (A): (2) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as زَيْج (S, M, SH, IA, Aud, A) meaning ornament (IY, R, Jrb), vid. embroidery or gems (R), and, as is said (IY, R), gold (IY, R, A, Tsr), and thin cloud (R, A), or, as is said, red cloud (A), and [401] (S,IY) ; (b) ep., as جَرْمِل (S, IY, Jrb, A, Tsr), said by Jr to mean (A) silly, applied to a woman (IY, Jrb, A, Tsr) : (3) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بَرْزَنْ claw (S,M, SH, IA, A) and حُبْرَج male bustard [395] (S, IY) ; (b) ep., as جَرْشَع huge [below] (S, IY, Jrb, A, Tsr), said of a camel (IY, A, Tsr): (4) فَعُلْلُ (S, IY, IM), (a) substantive (S, IY,
A, Tsr), as (S, M, Aud, A), i. e., time before the creation of mankind (IY, A), in which, says AU, the Arabs say that the stones were soft (A), [or] time of the deluge, and time of Noah's coming out from the Ark (Tsr), and [245] (IY, SH, A); (b) ep. (S, IY, Jrb, A, Tsr), as (S, IY, IA), i. e., bold, an ep. of the lion (IY), (S, IY, Jrb, A, Tsr), and (S, A), i. e., hardy, said of a he-camel, and hard, said of a day (A): (5) ٌُعِدَّلُ, (S, IY, IM), (a) substantive. (S, IY, A, Tsr), as (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and ٌُعِدَّلُ (S, IY), i. e., very old man (IY); (b) ep., as هَلَفَلُ [below] (S, IY, Jrb, A, Tsr) and [372, 679] (S, IY, Tsr): (a) the authenticity of ٌُعِدَّلُ is, however, open to discussion, because ُدِرَّهُم (above) is Arabicized; while ُهَلَفَلُ [above] is quad only if we say that the s is rad., not if we say that it is aug., which is the opinion of Akh [679] (Jrb): (6) ٌُعِدَّلُ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جَبْضَدَب (SH, IA, Aud, A) a sort of locust (Jrb), i. e., the long-legged green locust (R, Tsr), or, as is said (Tsr), the male locust (A, Tsr); (b) ep., as جَرْشَعُ i. q. جَرْشَعُ [above] (A). The formation ٌُعِدَّلُ authorized by Akh is
disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a deriv. of نَعَلُ with Damm [of the ج (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the ج (Sn)] is heard, Damm is heard, as جَخْضَةٌ [above].

green slime on stagnant water, and بِرْقُعُ veil [258] among substantives, and جَرْحُ [above] among eps.; whereas they say عرْفَتُ بِرْقُعُ (above), mimosa, a tree of the desert, and جَرْحُ striped wrapper, in which [three (Sn)] نَعَلُ with Fath has not been heard (A) which proves the Damm to be original (Sn). But Akh and the KK hold نَعَلُ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say مَلَى عنَةٌ عَنْدَا I have no way of escape from it [375], where the second ج is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashil, "That نَعَلُ should be a deriv. of نَعَلُ is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that نَعَلُ is a deriv. of نَعَلُ (Aud). The language con-
tains no [unaugmented] quad. upon the paradigm or or any other [paradigm] not mentioned by us (8). By analogy (Jrb), the unaugmented quad. ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first J: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the quad., (1) as rotten cotton-pod [401]; (2) as bulky; (3) as piece of cloud [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the quad. must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) is not authorized; while burly [401] said of a man, fem. bulky, said of a she-camel, is contracted from : nor is (2) ; while a plant used in dyeing [677] is orig., [says Khl (Jh),] like [395], the being then elided from it, like the l from : nor (3), while [296] is contracted from stones; though Fr and F hold it to be a
deriv. of جَنَّدِیلُ, its o. f. being جَنَّدِیلُ, which [opinion] is preferred by IM, because جَنَّدِیلُ, being a sing., should rather be held to be a deriv. of the sing. Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [quad. (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the quads. is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is aug., while the order of its mobiles and quiescents corresponds to the order of the quin. [401], as جَِّحَمْتُلْ [395] and جَِّحَمْتُلْ [283, 395], which are co-ordinat-ed by the ی and ن with the paradigm of سَفِرَجُ [401]; (2) non-coordinative, vid. where the word contains an aug., but differs from the rad. formations. The augment is one letter, or two, or three. And the largest number of letters that the quad. reaches by means of the augment is seven, in which the augment consists of three letters, as إِحْنَجَمُ [368] (IY). The single augment before the ف is only in [the n. conformable to the v. (IY),] such as مُدَحْرِجُ [343, 347, 368, 676] (M.)
§ 394. The single augment after the ف is in (1) [شُجِّعَة, (a) substantive, such as شَجِّعَة‎ she-camel (IY) abounding in milk (Jh, KF); (b) ep. (IY),] such as نَفْضُر ُفْضُر* with Damm of the ق (IY),] and نَفْضُر* [short IY]); (2) [نَفْضُر* (IY),] such as نَفْضُر* a kind of tree; but this [formation] is rare (IY).

§ 395. The single augment after the م is in [nine formations (IY),] (1) [فَنَالِك, (a) substantive, such as فَنَالِك long-legged green locust; (b) ep. (IY),] such as فَنَالِك* [256, 231] (M) big (Jh, KF), strong, [hardy (BS),] said of a he-camel (IY), fem. فَنَالِك* [253], said of a she-camel (Jh, BS, KF): (2) [فَنَالِك*], only an ep. (IY),] such as سَيْدَى [257], chief (M), and فَنَالِك* trailing his tail [393], fem فَنَالِك* corpulent, said of a she-camel (IY): (3) [فَنَالِك*, (a) substantive (IY),] such as فَنَالِك* lion [253] (M); (b) ep., such as فَنَالِك* long-bodied, said of a camel or other animal (IY): (4) [فَنَالِك*, (a) substantive (IY),] such as فَنَالِك* (M), broken pl. of فَنَالِك* (392); (b) ep., such as فَنَالِك* قَرْاشُ, broken pl. of فَنَالِك* قَرْاشُ [397] (IY): (5) [فَنَالِك*, only an ep. (IY),] such as فَنَالِك* short and sturdy, and فَنَالِك* thick-lipped [283, 393] (IY): (6) فَنَالِك*, substantive, which is rare (IY),] such as فَنَالِك* clove [392] (M), and فَنَالِك*
[392, 677] (IY): (7) [نَعُولُ, known by us only as an ep. (IY),] such as عُكَدُ (M) thick, or, says Mb, old hag (IY): (8) [نَعُولُ, (a) substantive (IY),] such as هَبْطُعُ (M) a plant, and, as Jr says, the fruit of the [372], according to which it is a substantive, but, as Fr says, stupid, according to which it is an ep.; (b) ep., such as زِمْلِيقُ emitting his semen before coition (IY): (9) [نَعُولُ (IY),] such as نُثَّفُرُ (M) big, said of a camel or man, and magnifying himself, haughty (IY).

§. 396. The single augment after the first َ is in [about ten formations (IY),] (1) [نَعُولُ, (a) substantive (IY),] such as تَنْدِيَلُ [253, 674] (M); (b) ep., such as نُشَتَيْرُ ill-natured (IY): (2) [نَعُولُ, (a) substantive (IY),] as زَنْبَرُ hornet (M) and عَصُفُر [253]; (b) ep., as تَرَصُوبُ trenchant, said of a sword, and poor, and sometimes robber (IY): (3) [نَعُولُ, ep. (IY),] such as غُرْنِيَقُ [253] (M) exalted; chief (IY): (4) [نَعُولُ, (a) substantive (IY),] such as فَرَّدُوس [253] (M) garden, paradise; (b) ep., such as عِلْجُوس active, said of a she-camel (IY): (5) [نَعُولُ, (a) substantive (IY),] such as قَرَفُوس [274] (M); 'b) ep., such as قَرَفُوس rugged (IY): (6) [نَعُولُ (IY),] such as كَنْتَهُرُ [253] (M), large, said of a cloud; but we do not know نُعُولُ as a substantive (IY); (7)
(1803)

[1803]

, (a) substantive, as رُكَّزُ (273, 332); (b) ep. (IY),] such as صُلْسُالَ (332) (M): (a) occurs in the language only in the reduplicated, except in one word خَرُطَال walking badly from illness, said of a she-camel (IY): (8) ] such as سَرْدَاح (IY),] such as فَعَالَ (253, 673) (M):

(9) ] , (a) substantive (IY),] such as شَفَلْحُ (M), here meaning fruit of the caper; but sometimes an ep., meaning thick-lipped; (b) ep., such as عَبْلَسَ swift, said of the wolf (IY): (10) ] , which is rare (IY),] such as صَفْرَق (M) a plant and زَمْر emerald (IY).

§ 397. The single augment after the last J is in (1) ] , which we know only as an ep. (IY),] such as حَبْرُكَي (M) long-backed and short legged, the l of which is for co-ordination with سَفَرْجُ (401), as is proved by the fact that the s of feminization is affixed to it (IY): (2) ] , a substantive (IY),] such as جَتْجَبِي [272, 282](M) and a place [282]; not an ep. (IY): (3) ] (IY),] such as هِرْبِي [272] (M), whence هِنْدِيَن endive [399] (IY): (4) ] , such as هِنْدِيَن endive [272] (M): (5) ] فَعَالَ (IY),] such as سِبْطَرَي (M) and ضِبْطَقَي bugbear, bogey, a thing wherewith boys are frightened; but this formation does not occur as an ep. (IY): (6) ] فَعَالَ (IY),] such as سِبْهَنَي (M) idle, as in the tradition,
where 'Umar says (7) لَا كَرِهُ أَنْ أَرُى آلهٍ (359) (IY): [مُعَدَّلٌ] a serpent that blows, but does not hurt; (b) ep. (IY),] such as تَرْشُبَ [مُعَدَّلٌ] aged [395] (M): (8) طُرْطُبَ (IY),] such as طُرْطُبٌ (M), long, said of the breast, and طُرْطُبٌ having a big breast, said of a woman; but we do not know مُعَدَّلٌ as a substantive (IY).

§ 398. The two augments separate are in (1) مُعَدَّلٌ (IY),] which is only a substantive (IY),] such as حَبْرِوْلٍ [272] (M): (2) مُعَدَّلٌ, (a) substantive (IY),] such as حَبْرِوْلٍ (M) calamity, or, as is said, all that deceives and deludes, like the mirage, and the present life, because it lasts not; (b) ep., such as أَعْسَكْرُ hardy, said of a she-camel, and أَعْسَكْرُ fully-developed, said of a woman, pl. أَعْسَكْرُ [253] (IY): (3) مُعَدَّلٌ, which is rare, (a) substantive (IY),] such as مَنْكِنْنَ water-wheel [675,676] (M); (b) ep., such as مَنْكِنْنَ tall, loosely-made: (a) I do not consider this section the proper place for the mention of مَنْكِنْنَ, because Z designates it for the mention of the quads. containing two separate augments; while there are two opinions about مَنْكِنْنَ, first that it is tril., the first نٰ the ج, and one of the last two نٰ being aug., in which case its pl. is مَنْكِنْنَ; and secondly that it is quad., the first نٰ being rad., and the ج, and one
of the [last] two نس, in which case its pl. is مَالَجِين, which is the pl. heard from the Arabs; and, in the latter case, although it is a quad. containing two augments, still they are not separate, as is provided in this section: (b) as for the plant, which the vulgar name حَنْذَقُروق [400], it is the دُوقُ melilot, according to the Arabs (IY): (4) كُنَّابِل, which is rare, occurring only in one substantive (IY), Kunābil (M), so mentioned by S (Bk), the name of the well-known land (IY), a place in AlYaman (Bk): (5) فِيَلَ، which is rare, and occurs only as an ep. (IY),] such as چَجَنْبَار (M) bulky, large in make, and so چَجَنْبَار (IY).

§ 399. The two [augments (IY)] united are in (1) [ نَسْ (IY),] such as مَنْذَرْبِل (M) big-headed and bulky (IY): (2) [ نَسْ (IY),] such as مَسْحُور (M) occiput, back of the head: (a) the ی, being inseparable [266] here, is taken into account in the formation (IY): (3) [ فَعْلَيَة, substantive (IY),] such as سَلَخَفِية tortoise, turtle [674] (M): (a) the ی of feminization is inseparable from this ی, as from the of مَسْحُور [above] (IY): (4) [ نَسْ (IY),] such as عَنْكَبُرت spider [253, 283, 678] (M); but عَنْكَبُرت does not occur as an ep. (IY): (5) [ فَعْلَيَة, ep. (IY),] such as عَرَطَلِيَب (M) long, or, as is
said, thick, and *قَطَّرَبَ* hard, distressing—but we do not know occur as a substantive (IY): (6) [فعللاً],
(a) substantive, such as جِنَّابَرُ young bustard; (b) ep.
(IY),] such as طَرْمَاحُ (M) tall (IY): (7) [فعللاً (IY),] such as عَقْبَاءُ (M) female scorpion and mankind: (a) of the last there are two dial. vars., بَرْنَاسَاء،
like عَقْبَاءٌ; and بَرْنَاسَاء، [273, 400]: ISk says that مَا أَدْرِى أَيُّ الْبَرْنَاسَاءْ هُوَ I do not know which of mankind he is or is said, i. e., ِبَيْنَ النَّاسِ: (b) we do not know occur as an ep. (IY): (8) [فعللاً, sub-
stantive (IY),] such as هَنْدَبَاءٌ [273] (M), i. q. هَنْدَبَاءٌ [397]: (a) AZ says, هَنْدَبَاءٌ with Kasr of the د is prolonged and abbreviated: (b) (فعللاً) does not occur as an ep.
(IY): (9) [فعللاً، which is rare, (a) substantive, such as زَعْفَرَانِ saffron; (b) ep. (IY),] such as شَعَشَعْانِ (M) goodly, tall, said of a man (IY): (10) [فعللاً، (a) substantive
(IY),] such as عَقْرِبَانِ [274, 400] (M) male scorpion, or, as is said, earwig; (b) ep., such as تِرْدَمَانِ quilted like a cuirass for war, said of a tunic (IY): (11) فَعْلُكَانِ, which is rare in the language, (a) substantive (IY),] such as جَدِمَانِ Hindīmān (M), the name of a clan; (b) ep., such as جَدِرَجَانِ short (IY).
§ 400. The three [augments (IY)] are in (1) [augments (IY)], such as عِيْبَرَرَان [283] (M), which is a plant; but we do not know فَعَلَّلَةَن occur as an ep. (IY): (2) [augments (IY)], such as عِرَفْصَان a dial. var. of melilot, i. q. حَنْدَقُرَّة [398], and a dial. var. of عِرَفْصَان [above]; but we do not know فَعَلَّلَةَن occur as an ep. (IY): (3) [augments (IY)], which is rare (IY), such as جَعَضَدِبَاة [273] (M), a kind of locust, or, as is said, a reptile like the chameleon (IY): (4) [augments (IY)], such as بَرَنَاسَة [273] (M), a dial. var. of بَرَنَاسَة [399] (IY): (5) [augments (IY)], such as عُقَرْبَان (M), a dial. var. of عُقَرْبَان [274, 399] (IY).
§ 401. The unaugmented quin. has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) نَعَلَلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as [245, 254] (S, M, SH, IA, Aud, A) and فَرْدَكَ [245] (S, IY); (b) ep., as شَمْرَلْلُ (S, IY, A, Tsr) tall (A, Tsr), [or] swift, said of a camel, etc. (IY), and البَلَادُ للَّهُجَلْلُ The she-camel is swift (IY): (2) نَعْلُلُ (S, IY, IM), an ep. (S), as جَحْسَرَشْ[245] (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] big, said of a viper, but, as Sf says (A, Tsr), aged, said of a woman (IY, R, Jrb, A, Tsr); قُهُبَلْلُ [245] (S, IY) and قُهُبَلْلُ (S, Jrb, A, Tsr) big (Jrb, A, Tsr), said of a woman (A, Tsr): (a) it is said that (A, Tsr) نَعَلَلُ occurs only as an ep. (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that قُهُبَلْلُ is a substantive, meaning gland of the penis (A, Tsr) and [man (Sn)] big in the gland of the penis (A): (3) نَعْلُلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as نَعْلُلُ (S, M, P.
IA, A) paltry thing, e. g. مَأ عَدْنِه فِرْعَعْبِلّ There is not a rag in his possession, i. e., شَيْءٌ, used only in negation (IY), whence مَأ عَدْنِه فِرْعَعْبِلّ He has not given me a doit, i. e., شَيْءٌ (R, A); and حَبْعْثُنِّ lion (A, Tsr): (b) ep. (S, IY, A, Tsr), as فِرْعَعْبِلّ (IY, SH, A, Tsr) strong (IY, R), bulky (Jrb, A, Tsr), said of a camel (IY, R, Jrb, A, Tsr), and short, insignificant, said of a woman (IY); and حَبْعْثُنِّ (S, IY, Jrb, A) bulky, said of a camel, or, as is said (A), strong (Jrb, A) in make, big (A): (4) فِرْعَعْبِلّ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قُرْطَعْبِّ (S, IY, SH, IA, Aud, A) cloud, as مَا فِي اللَّسْنَةِ قُرْطَعْبِّ There is not a cloud on the sky, or, says Th, a certain animal (IY, R), [or, say A, Jrb, and Kh.] a [small (Jrb), paltry (Tsr), contemptible (A, Tsr)] thing (Jrb, A, Tsr), as مَا عَلِمَه قُرْطَعْبِّ He has not a rag upon him (Tsr); and ٍجِنْبِرَ [677] (S, IY) hardness, severity (IY): (b) ep. (S, IY, A, Tsr), as َجِرْحَةٌ (S, M, A, Tsr) bulky (IY, A, Tsr), strong (IY), said of a camel (A, Tsr). And IS mentions [a fifth formation (IY), فِرْعَعْبِلّ, as (A)] ُهَنْدَلْعُ [the name of (A)] a herb (IY, A): but S does not authorise it (A); while I think that it is a quad. (IY), its ن being [really (A)] aug. (IY, A), otherwise an unprecedented paradigm would result. And others add other
measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented; so that we shall not prolong the discussion by mentioning them (A). The unaugmented quin. ought to have 192 forma-
tions, resulting from the multiplication of 48 [392] by the 4 states of the second J : but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented n.] is twenty (Aud), eleven in the tril. [368], five in the quad. [392], and four in the quin. [above] (Tsr). And such [decl. (A)] ns. [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attribut-
able to (1) augmentation (IM), (a) at the beginning (Tsr), like طَرِيف [382] (Aud); (b) in the middle, like مُضْطَلِق [374]; (c) in both places (Tsr), like مُضْرَنَجِم [283, 291] (Aud); (d) at the end, like حَبْلِي [375] (Tsr): (2) deficiency (IM) of (a) a rad. (Aud), like يَد (IA, Aud, A) and دَم [719] (IA, A); (b) an aug., like عَلِبیط [392], orig. : (3) alteration of form, like the alteration of (a) فَعَلَلِ into (a) جَفْحَدْب, فَعَلَلِ [392]; (b) فَعَلَلِ, فَعَلَلِ, نَفَعُّلِ [392] : (b) زَفْرُ, فَعَلَلِ into غَرَفُ [392]: (4) anomaly, like سَرَخُس [392] (A). As for سَرَخُس Sarakhs,
[a country (Tsr)], and بَلَحْشُ balas ruby [a sort of jewel (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] quad., there is none pronounced with Fath of the first and second [letters] (Tsr). IM says in the Tashr that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like ظهَةٌ [699]; (b) its ع, like سَةٌ [260, 667]; (c) its ل, like يَن [above] (Sn): (4) a quasi-p. (A), like مَنِّ [176] (Sn): (5) a comp. (A), like حَخْضُ [215] (Sn): (6) foreign (A), like بَلَحْشُ [above], the name of a well-known stone: but he does not notice the last three here, because he is speaking of simple decl. Arabic ns.; and for this reason A objects only to the omission of the anomalous (Sn). The sex. has no rad. formation [below], because, being the double of the first rad. formation, [i. e., the tril.,] it would become like a n. compounded of two trils., e. g. حَخْضُ [above] (IY). The augment in the quin. does not exceed one letter [368] (M); as though they avoided a multiplicity of augs., because of the multiplicity of its letters (IY). The ی is added fifth in the quin., the fifth, and the sixth (S). The augmented quin. has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) تَعْلِّيْبُل, (a) substantive (S, IY), such as خَنْدَرَيسُ [253] (S, M, SH), according to most [below] (SH) meaning [old
wine (IY, R, Jrb); and ٰسیپیل (S, IY), i.e., milk wherein is no roughness (IY), and wine, and a fountain in Paradise (KF): (b) ep., such as عَلَطَیِس (S, IY) young, said of a woman (IY): (a) IH says “according to most” [above] (R, Jrb), because most people say that the ٰن is rad., in which case ٰخندَریِس is an augmented quin.; while some say that the ٰن is aug. (Jrb), ٰخندَریِس being said to be ٰتَعَلیِل (R), in which case it is an augmented quad. (R, Jrb): (b) the ٰن should rather be judged to be rad., since ٰدَرَعیِد Barka‘id occurs, said of a district [in Syria (Bk)]; and ٰکرَدیِس of calamity; and ٰسیپیل [above]; and ٰجَعِفْلیِق [big, said of a woman (KF)]; and ٰعَلَطَیِس [above]: (c) if IH had said ٰبَعِیدُ ٰتَعَلیِل instead of ٰخندَریِس, he would have been spared the trouble of saying “according to most”, because ٰتَعَلیِل is ٰبَعِیدُ without dispute, since it contains none of the letters of ٰاَلیِمٰ تَنَسْأ (369, 671), except the ٰی; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned ٰجَعِفْلیِق or ٰعَلَطَیِس, no objection could have been raised, because the aug. letter [681] is not prevalently aug. in its position in them (R): (2) ٰتَعَلیِل, (a) substantive (S, IY), such as ٰخَرَعْشِیِل (S, M, SH) vain talking (IY, R, Jrb) and jesting (IY, R); (b) ep., such as ٰتَعَلیِل (S, IY), i.e. q.
which we have explained (above) (IY): (3) عَضْرُ رُطَب (S, IY), such as عَضْرُ رُطَب [368] (S, M, SH), a [small (R)] reptile (IY, R), said to be (IY) the [male (IY)] lizard (IY, Jrb); and [hence (M)] يُستَعْرُ Yastā- 'ūr [674] (S, M), a district in Al Hijāz, the ی at its beginning being rad. (IY); and تَرْطُبُوس [below]; all of which are substantives (S): (4) فَيْضُلَتِ (S, IY), which is rare, and is an ep. (S), such as تَرْطُبُوس (S, M; SH) calamity (IY, R, Jrb), and strong, big, said of a she-camel, a dial. var. of تَرْطُبُوس [253, 283] (R): (5) فَيْضُلَتِ which is rare (S, IY), such as تَبْعُثُرَى [272, 326, 368, 497, 673] (S, M, SH) bulky (IY, R), strong (R, Jrb), having much fur or hair (R), said of a camel (IY, R, Jrb), and ضَبْغَطَرَى [strong (IY)], both of which are eps. (S, IY): (a) the [final [IY]] ‹ [in them (IY)] is for (IY, R, Jrb) multiplication of the word (IY, Jrb), [and] augmentation (R), and completion (Jrb), of the formation (R, Jrb), as in كَتَبَ pear (IY), like the ی of حِجَار [374] (R), this being the meaning of Z’s saying that “in فَبْعُثَرَى it is like the ی of كَتَبَ” [673] (Jrb): not for feminization, because the word is pronounced with Tanwin (IY, R, Jrb); and because the ی [of feminization (Jrb)] is affixed to it, as تَبْعُثُرَى [368] (R, Jrb): nor for co-ordination, because the sex. has no rad. formation [above], for it to be co-ordinated with (IY, R, Jrb).
[the ] of ] لَامَهُوَ executive and لَامَهُوَ (D). But the Hamza of لَامَهُوَ, being for feminization, must be converted into لَامَهُوَ; whereas the Hamza of لَامَهُوَ [and لَامَهُوَ], being a co-ordinative aug., may be converted or left [304]: so says IBr (CD). And [similarly (CD)] the Confectioner [or يَجَلَقُوُ (Dh)] is said of Shams al'Imma 'Abd Al'Aziz Ibn Ahmad (Dh, CD) alBukhari, the learned man of the East, d. 456 (Dh), which, IHrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from حَلَّةَ sweetness or sweetmeat (Dh, KF, CD): but this is a blunder, because, if it were so; حَلَّةَ would be said [302]; and the truth is that it is a rel. n. from حَلَّةَ sweetmeat (CD).

P. 1420, l. 7. Jahn prints ٌرضيت (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKufa, and came to Hamza Ibn Habib azZayyat, enveloped in a wrapper, whereupon Hamza said "Who will read?" and it was said to him "The wearer of the wrapper"; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See Part III, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he كان يُفرِق الرَّكَم used to trim the speech (IKhn, MAB).

P. 1431, ll. 1-2. The "fem. qualified" is the pl. orig. qualified by the num., which pl. remains pl. in تَلَّسُتْ رَجُال three men, but becomes sing. in عشرة درهمًا twenty dirhams.
P. 1434, l. 4. I suppose مضاف in this passage of the Fk (vol. II, p. 281, l. 24) to be a misprint for مصدر, because "suppression of a pre." would be obviously inappropriate here. See p. 1439, l. 15; and cf. Wright's Arabic Grammar, vol. II, § 106 (e). The word مضاف occurs, however, in MAD, vol. II, p. 289, l.l.; and perhaps may mean "post." (properlyمضاف البته) — l. 12. So that ما, being pre. to the fem. pron. ها, which relates to الحكمة, becomes fem.

P. 1435, l. 20. AlJami' as Saghir, on grammar (HKh).

P. 1439, l. 10. By AlHutai'a (S).

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds", including the interrog. كم governed in the gen. [220, 224].

P. 1444, l. 11. See p. 1429, ll. 14-16.

P. 1448, l. 5. The "three things" are the two members of the comp. num. and the sp., which is like the num. in sense, being merely expl. of it, as is shown below in ll. 8-10; and, if it were post. to the num., would be like an integral part of it in letter, as appears from p. 341, ll. 23—ll.

P. 1453, ll. 12-15. The argument of Fr seems to be that, if سِين in the reading of XVIII. 24, cited in p. 1451, ll. 17-18, were qualified, its ep. might be in the pl., and therefore it may itself be in the pl., since the qualified and its ep. are one thing—ll. 16. The "first" opinion is that, in this reading, سِين is a subst., not a sp.; and the argument of IY is that here سِين is not an ep., like سُنّ, in which, as being an appos., some latitude is permissible.
P. 1460, l.l. I have not come upon the name of its Rājaz (MN).

P. 1464, l. 6. I do not know the author of this Rajaz (AKB), who appears to be the "poet" alluded to by Lane in the second line of his article on كفر (p. 333, col. 3).

P. 1466, l. 4. This verse follows the verse cited in § 432 (Part II, p. 106, l. 3).

P. 1471, l. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the constituent parts, or elements, of faith; not of the sectarian divisions of the Faith. For, in the SB (vol. I, p. 11), it continues فَخِيَاتْ شُعَبَةٌ مِّنَ الأَسْقَافِ and modesty is a part of faith—l. 13. Read ثلاثهٔ ثلاثهٔ—l. 14. The s here mentioned is the s of [above]—By "what resembles that" Z means the monograms prefixed to certain chapters of the Kur.


P. 1475, ll. 8-9. R is speaking of the numbers 11, 21, etc., to 91.

P. 1477, l. 5. An Islāmi poet, under the Marwānī dynasty; and one of the Arab robbers (AKB).

P. 1478, ll. 13-14. Abū ʿUmar Ḥāfṣ Ibn ʿUmar [alAzdi (KM, AAK)] alDūrī (KM, MINR, TKh, AAK), the Master of Reading (MINR, TKh) in AlʿIrāk (TKh), b. 150, at Dūr, a place near Baghdād (AAK); d. 246 (KM, MINR, AAK), at the age of 90 and odd years (MINR). Both AKB and the TKh have "Abū ʿAmr", which is wrong. Read "Abū ʿUmar". See
Part III, p. 24 A, l. 20 and l. 31; and p. 95 A, where other
dates of death are given by IHJr and the TKh.

P. 1479, l. 20. The Bk (p. 696) and Ahl (p. 97) have ًلا
— l. 21. AlGhamrān is the dw. of AlGhamr, a place in the
territories of Asad (MI). He joins another place to AlGhamr,
and then names it AlGhamrān (Bk).

P. 1485, ll. 5-14. This statement that both members of the
comp. remain uninfl. agrees with the rule given in p. 813, ll.
22-25, that prefixion of the art. does not affect the uninfl.ectedness
of this num. In the 2nd ed. of Wright's Arabic Grammar (vol.
I, §. 329, rem.), it was laid down, apparently as an invariable
practice, that, with the art., the first member became decl.; and
Lane (p. 349, col. 1) asserts, on his own authority, that "most"
decline the first member when the art. is prefixed. But, in the
3rd ed. of Wright's work, this in{}flection of the first member is
declared to be unusual; and Lane's assertion is at variance with
what he afterwards states, on the authority of Jb.

P. 1487, l. 5. From the same poem as verses cited on pp.
XIV, 1754, and 56A.

P. 1493, ll. 21-23. Here it is uncertain whether the suppressed
unit be ًبَعْصَةَ رَأِبْعٍ , in which case ًكَلِّتَة is i.q. رَأِبْعٍ ; or ًبَعْصَةَ , in which
case ًمُصَبَرٍ رَأِبْعٍ is i.q. مُصَبَرٍ .

P. 1496, l. 4. And the meaning is single-handed.

P. 1497, l. 11. ًمَـتَنَّ (D) ًمَـتَنَّ (AKB).

P. 1498, l. 5. The " of feminization is affixed to the v. in
ملائَة because ًبَعْصَة is i.q. ًمَـتَنَّ.
P. 1502, l. 8. The reference is to p. 1328, ll. 21-25.

P. 1504, l. 10. Lane (p. 2253, col. 3) says "A 'Obeyd", i.e., AUd; but the Aud, A, and MN all have "Abù 'Ubaida", i.e., AU.

P. 1508, l. 21. Mentioned by AFR, who does not assign it to its author (MN)—l.l. I have not come upon the name of its author (MN).

P. 1509, l. 9. AlMughîrîm Ibûn 'Abd Allâh, [or, says IKb in the Book of Poets, Ibûn AlAswad, alAsadî, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB),] who received the cognomen "AlUkâishir" because he was very red-faced. He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of AlIslam (KA); and is mentioned by IHjr among the Converts (AKB)—ll. 10-12. The author of the KA and others say that one day AlUkâishir got drunk, and fell down, exposing his person, while his wife was looking at him. Then she laughed at him; and, approaching him, chid him, saying "Art thou not ashamed, old man, to bring thyself to this state?" So he lifted his head towards her, and began to say "كَفَّرَ إِلَّا أَحَبَّ (AKB)—ll. 16-20. The translation of the third verse, given at p. 16 A, ll. 1, 2, was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, l. 13. Mentioned by KL, who does not assign it to its author (MN).

P. 1515, ll. 21-23. It is often said to be regular, but only in the limited sense indicated by A at p. 1521, ll. 12-15.
P. 1517, ll. 16-17. The word "wrongfully" should be inserted after "by main force" in the translation of this verse given in § 499 (Part III, p. 308, ll. 18-20). The IY (p. 303) gives a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, p. 541, ll. 10-13, are apparently part of the same poem.

P. 1520, ll. 13-19. فَعْلَة and فَعْلَة denoting position of the act and فَعْلَة denoting superfluity are non-inf. ns.

P. 1526, l. 18. Zj (A, vol. III, p. 32, l. 3); Zji (Aud, p. 127, l. 16). My MS copy of the Tsr has Zji; but the lithographed ed. gives Zj. Zji was a pupil of Zj.

P. 1527, l. 21. AlLahabî, one of the celebrated poets of the Banū Hāshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalifa 'Abd AlMalik Ibn Marwān (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaimān (r. 96-99). After "Al'Abbās" insert "Ibn 'Utba".

P. 1540, l. 3. The reference is to p. 1544, ll.—l. 14. By فَعْلَة is meant "the unaugmented quad."

P. 1541, ll. 6-7. Z cites it as by Ru'ba; but it is by Al'Ajjāj (IY)—l. 8. [AKB, vol. I, p. 244, says on a verse of the same metre and rhyme.] This verse is from a long iambic poem exceeding 80 verses, by Ru'ba Ibn Al'Ajjāj, reproaching his father...... And the cause of Ru'ba's reproaching his father is thus related by As:—Ru'ba says, I went out with my father, intending to visit [the court of the Khalifa] Sulaimān, Ibn 'Abd AlMalik; and,
when we had travelled part of the way, my father said to me
"Shall thy father recite iambics, while thou art dumb?" I said
"Then shall I recite?" He said "Yes." Then I recited an
iambic poem. And, when he had heard it, he said to me "Be
silent. God break thy teeth!" And, when we reached [the court
of] Sulaiman, my father recited my iambics to him. Then he
ordered ten thousand dirhams to be given to my father. And,
when we came out from his presence, I said to my father "Dost
thou keep me silent while thou recitest my iambics?" Then said
he "Be silent, wee beside thee! For verily thou art the finest
iambic poet of mankind." Then I besought him to give me a
portion of what he had got by my poem; but he refused. So I
cast him off. Then he said .......... [Here follow four verses, the
second of which ends with the hemistich in the text.] So I
answered him with this iambic poem (AKB)—l. 9. سرعته
is ep. of a suppressed [word], supplied, indicated by the sentence
(AAz), of which two totally different versions are given by IY
and AAZ, and another by AKB. The IY, L, and AKB all have
ما شنت من سرعته
with as much pampering as thou wilt for
وأيما سرعته
with what a pampering!—l. 11. Read "Ibn"—
l. 13. From the same poem as the verse in Part II, p. 122, l. 17
—l. 15. Read "have come".

P. 1551, l. 12. This verse is of the Kāmil [metre], which
the Arabs use as a pentameter anomalously; unless something has
dropped out, the o.f. being, e.g.,
لَمْ يَتَرَكُوا مِنۢ مَخْرِيجِهِمۢ لِيَطَامِهِ آلَهَمْ
They have not left, from their desertion, flesh to his bones, etc.
(Sn).
P. 1552, ll. 18-19. From the same poem as the verse on p. 947.

P. 1553, l. 5. He had fallen into the hands of the [Ḥaḍir (IY)] schismatics (IY, AAž), and been saved by God, on which he recited the verses (AAž)—l. 8. Read “infinitival”.


P. 1557, l. 11. IKb says, in the Book of the Poets, Bishr Ibn Abi Kházim was one of the Banû Asad, an ancient heathen [poet] (AKB)—ll. 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, l. 3. Bk says (AKB), Tibrák is a place in the abodes of the Banû Faqás (Bk, AKB).

P. 1560, l. 4. “it” means تلُعَاب.

P. 1561, l. 1. Lane (p. 2538, col. 1), on the authority of the Tāj al'Arūs, attributes this verse to 'Antara—l. 21. If, as is stated in l. 13, تلُعَاب be considered a non-inf. n., it should be translated a game.

P. 1565, ll. 2-3. “unrestrictedly” means “without regard to the presence or absence of the ٣ in the inf. n. of the unaugmented tril. v.”—l. 14. “unrestricted” here means “general”, i.e., applicable to one or more (see ll. 23-25). Cf. p. 1566, l. 20; and p. 1568, l. 2. It is opposed to “limited”, as explained in p. 1579, ll. 20-21—l. 18. “tril.” here means “unaugmented tril.”

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.
P. 1569, l. 5. Orig. His style of riding is beautiful—l. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has وقد يكون الفعلة مرة والفعلة نوحا where I read ولا الفعلة نوحا and I have not come upon the name of its Rajiz (MN). Read تندي في the first hemistich.

P. 1570, ll. 3-7. The 1st ی is aug., while the 2nd is the l of the v.; and it is clear from p. 1569, l. 14, and p. 1570, ll. 7-12, that IX's opinion is adopted by R.

P. 1574, l. 4. Read رذئ .

P. 1577, l. 3 and ll. 7-8. "this condition" is the replaceability of the inf. n. by the v. with أَن or ما (p. 1574, ll. 14-22)—l. 12. I.e., the op. inf. n. generally is so renderable—l. 15. Read "My"—l. 17. I.e., where يُقُول is a d. a. like etc.—ll. 19-20. "the suppressed v." is the att. كانًا —l. 20. This "(b)" is the alternative to the "(a)" given at p. 1574, l. 16—l. 22. Read زِيَق —l. 23. Read وَجَلَ .

P. 1578, l. 5. This "soundest opinion" is that of IM (p. 1579, l. 23), in which he follows his master IX (p. 1578, ll. 15-20). It is disputed by many critical judges; and, among them, R (p. 1578, l. 20—p. 1579, l. 6), and, apparently, IHsh (p. 1576, l. 28—p. 1577, l. 1).

P. 1580, l. 1. I have not met with the name of its author (MN).
P. 1581, l. 4. Lane (p. 404, col. 2) gives AlA'ashā as its author—l. 23. This is the ex. referred to by Lane under مَقْتِلٌ (p. 2997, col. 3).

P. 1582, l. 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—l. 8. I have not met with the name of its author (MN)—l. 16. Read "forenoon"—l. 17. Read "swooping"—l. 19. Read انَّ.

P. 1583, l. 8. Read "Thee"—l. 22.—Read أَفْرَأَن.

P. 1584, ll. Read "pronounced."

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named Wah alKhasāṣa 'ala-lKhalūṣa (HKh).

P. 1586, l. 11. After the text insert "IV. 147."

P. 1588, l. 16. By Labid (S).

P. 1589, l. 10. Lane (p. 1084, col. 3), who asserts that مَرَّعٌ and مَصِيف are "evidently wrong", gives مَرَّعٌ spring-rain and مَصِيف summer-rain, as also does Jahn (IV, p. 821, l. 2); but AKB says that the former are ns. of time, a pre. n. مَطَر being suppressed—ll. 4-15. The 1st and 3rd exs. here given by R are instances of the 4th state, where the ag. is not mentioned after the post. obj. (p. 1590, ll. 3-4); and the 2nd of the 2nd state, where the ag. is mentioned (p. 1589, ll. 15-19)—l. 19. I.e., this second state of the pre. inf. n.
P. 1590, l. 13. Jahn (IX, p. 821, l. 8) prints لَوّمَكَ أَيَأَيَ, which is plainly inconsistent with أَخَانَا in the verse—l. 18. Read خُبرَ.

P. 1593, l. 3. Dele the comma before "Ibn"—l. 16. Insert "such apposition" after "but".

P. 1596, l. 22. From the same poem as verses cited on pp. 307, 510, and 1110.

P. 1597, l. 2. Read إِذْعَانِ.

P. 1599, l. 11. "its fellow" means "the prep. and gen."

P. 1602, l. 20. Cited by As, who does not assign it to its author (MN).

P. 1608, l. 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazid had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of 'Abd AlMalik Ibn Marwān, who made him Governor of Makka (AKB). Lane (p. 1741, col. 1) says "Ibn Khuld’; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have "Ibn Khālid."

P. 1604, l. 2. Read "(Sh, A)"—l. 16. The author of this verse is not known (MAd)—l. 21. I have not met with the name of its author (MAd). جَحَنَ (Sh), pres. of أَنَّ (MAd): جَنَّ (A), 2nd obj. of قَوْاب (Sn). But, in the latter version, أَنَّ
seems to have no pred., because this is the last verse of the poem, according to AKB (vol. I, p. 109)—l. 22. Read "Ibn".

P. 1905, l. 18. Ibn Al'Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (p. 489, l. 12), and in the lithographed ed. of the same work, under the "Government of the Assimilate Epithet" he is mentioned as "Ibn Al'Ijl" (see p. 1677, l. 17).

P. 1607, ll. 6-7. The continuity in the assimilate sp. [348] is subsistent, and in the aor. is innovative (Sn, vol. II, p. 312, on Prothesis)—ll. 14-15. Read "the [unaugmented (IH, Aud)]"—l. 16. The reference is to p. 1651, l. 23—p. 1652, l. 2.

P. 1608, l. 1. Read "[frequent (Aud), regular (IA),]"—l. 9. On the sense of "accidents", as here used, see the Note on Part II, p. 99, l. 6—l. 12. Read ْفاعل المَنِّ اوالْعَالَانَ—l. 15. Read مَرِيضٌ.

P. 1610, ll. 3-9. Thus IH makes اسم الفاعل mean The n. of, i.e. (on the measure) of, the (expression) فاعل ; while R makes it mean The n. of, i.e. (denotative) of, the door—l. 12. Read اسم—l. 15. Read منْكِسِرٍ—ibid. Read مَنْكِسِرٍ—ll. 14-15. The two first are quasi-pass.; while the two last denote a constitutional state of mind, or body, not an act.

P. 1611, l. 15. Read ٌاَوْسْلَنَا—l. 17. Read ٌاَوْسْلَنَا ِلِبَنَكُ ِ impoverish.

P. 1612, l. 13. Read "it".
P. 1613, l. 15. *Dele* the immediately after *زويد*—l.l. "measure" is here used in the sense explained and criticized on p. 1036, l. 4 and ll. 16-23.

P. 1614, l. 16. Read "as تأهَل had."

P. 1615, ll. 16-21. So in the Exposition of the Verses of S, and of the Verses of the Jumal, etc, except that in some MSS there is a slip of the pen, *vid.* suppression of the *pre. n.* from أَبُو آمِيْمَة, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Abī 'Amr. And more disgraceful than this is the saying of ISh that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, l. 2. Read —l. 3. So says BD; but, in the Commentaries on the Mukarrab and the Juzūlīya [Primer (HKh)], the author is said to be Abū Dhur'AIL. The truth is that the verse is by ArRā'ī: so IHL distinctly declares (MN). On the Mukarrab and the Juzūlīya see HKh, vol. VI, pp. 81, 88. IU composed a commentary on each—l. 4. Read "Su'da"—ibid. Dumat alJandal, a place on the borders of Syria and Al'Irāk, seven stages from Damascus, and thirteen stages from AlMadina (MN)—l. 11. He seems to mean that—

"The voice of the weeper

"Wails manhood in glory."

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10.
with Fatḥ of its initial, and quiescence of its second, *dnu. of كُرْمَلَة*, is a water belonging to some of Ṭayyī, who were the kinsfolk of Ḥātim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints الكُرْمَلِيِّينَ; but the AKB and MKh say "with Fatḥ of the ل"—ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An İslāmī poet, under the Marwānī dynasty, and one of the rebels of the Arabs (AKB). Read "Saʿd"—l. 18. Read "alHudhali". The verse comes next to the one cited on pp. 65, 620, the 1st hemistich of which ought to be قَدُّ أُرِبِيَتْ الْأَحْم, as gives in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for "he" read "it", meaning the incessant lightining.

P. 1619, ll. 14-17. But this AlLāḥikī was not trustworthy (MN). He was [Abū Yaḥyā (MN, Sn)] Abān Ibn ʿAbd AlḤamīd Ibn Lāḥik alLāḥikī, one of the poets of Hārūn arRashīd (AKB). He came to Baghdād, and attached himself to the Barāmika. He was the author of many eulogies on them; and he composed for them the Book of Kalīla wa Dimna, which is unique of its kind. He died in 200 (ITB).

P. 1620, l. 10. IʿAr, the collector of his Dīwān, says that ʿAmr composed this ode on his sister Ṭaiḥāna Bint Maṭikarib, who was mother of Duraid Ibn AṣṢimma. For AṣṢimma had made a raid upon the Banū Zubaid, and taken her captive; and ʿAmr made several raids, but was unable to recapture her (AKB). It is said that Ṭaiḥāna was the sister of Duraid Ibn AṣṢimma; and that ʿAmr, being in love with her, made a raid upon her; and
then sought her in marriage from Duraid, who granted his suit. (N, AKB). But this story has no foundation. The author of the KA has two stories about Raiḥāna, (1) that she was ‘Amr’s sister, whom Ḥāṣimma Ibn Bakr had taken captive: and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabī‘a had married; and this story is probably correct (AKB). See KA, vol. XIV, p. 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—l. 13. All 3 eds. of the R have مَفَاعِل فَاعِل instead of حَسِيب حِسِيب; and the two Indian eds. have حَسِيب حِسِيب instead of حَسِيب حِسِيب. The suggestion in Lane (p. 567, col. 1), that حَسِيب is i. q. مَحِسِيب, refers to its secondary signification sufferer; not to its primary signification caller to account, in which it is i. q. مَحِسِيب.

P. 1623, ll. 1-2. See XVII. 83, [1], at p. XXXIII, where رَفُوق in the sense of passing away seems to be derived from رَفَق. —l. 13. This verse comes next after the verse on p. 69 A, l. 9.

P. 1624, l. 3. From the same poem as the verse on p. 1004—ll. 6-7. Dieterici (IA, p. 216) prints غُفَر; but MKh says that غُفَر and غُفَر with two ذَمَم are pls. of غُفَر and غُفَر respectively—l. 9. The еς. in the verse are all governed in the gen., because it is preceded by
He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wronging of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the nom.—ibid. Am says that ًاندان is pl. of ًاندنه, which is the she-camel kept for slaughter; and IY follows him: but ًاندان has not been heard as pl. of ًاندنه, the pl. of which are only ًاندنه and ًاندنه or [238] (AKB)—ibid. ًكماميس is a 6th ep. of ًمجليس; and is made gen. with Kasra, because it is pres. [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print ُكماميس [with Fath of the ق and ز (AKB)], uniform in gender and number, because orig. an inf. n. [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints ُكمم ُم—l. 20. From the same poem as verses cited on p. 343 and p. 42 A—ibid. ٌعوأين is made triptote by poetic license (IY). T, followed by Al'Aini, says (AKB), The [correct] version is ُحُبَك التَيَابِ the strings of the clothes, because the waist-cloth has no strings (T, MN, AKB).

P. 1625, l. 3. He makes ُوَلَفَا ُكَوَل ُكَوَل triptote by poetic license [18] (IY)—ibid. ُلَكِيِّ with Fath of the ح and Kasr of the م (MN). Broch (M, p. 100), Dieterici (IA, p. 215), and Lane (p. 687, col. 1), print ُلَكِيِّ, Lane adding “[or rather it should be written ُلَكِيّ]”; and Wright's Arabic Grammar (vol. II, §. 242, rem.) had the same error in the 2nd ed. (p. 281), which has been corrected in the 3rd ed. (p. 382), and in the same author's Opuscula Arabica (p. 63). The rhymes are with Kasr, as shown in the MN (vol. III, p. 554).
P. 1629, ll. 16-17. The Fk (vol. II, p. 222) has "is to be a v." The argument is that the conj., being a prop., must, when apparently a single word, as here, be a v., not a n., because the v. with its latent ag. is a prop., while the n. with its latent ag., if it have one, is not—l. 24. The Jsh makes this verse follow the verse by the same poet in Part III, p. 321.

P. 1631, l. 21. If IA, like Fk and others, holds that the conditions affect the government of the acc. only, not of the nom. (pp. 1635-7), then his words "the nom. and acc." here mean "the nom. and acc. combined", i.e., "the acc. as well as the nom."

P. 1632, l. 16. Dele the full stop after "past".

P. 1633, l. 5. Dele the full stop after "past".

P. 1635, l. 5. Read دَرْهَمًا.

P. 1637, l. 20. The expression used by IM is "immediately preceded by", not "supported upon": cf. Part III, p. 299, l. 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at p. 78, l. 11—l. 21. IH makes the supports three, the subject, interrog., and neg.; and includes the inch., qualified, and s. s. under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the s. s., from the inch.; and adding the voc. p. And IHsh makes them four, adopting the same classification as IM, but rejecting the voc. p. Jm adds the conjunct َذِ to the supports, including it under the "subject": but others hold that the act. part. conjoined with َذِ
requires no support \[345\]; and, since we are discussing the conditions of the government of the anarthrous \textit{act. part.}, I have omitted this addition as irrelevant.

\textbf{P. 1638, l. 17.} I have not come upon the name of its author (MN).

\textbf{P. 1641, l. 3.} Read مَالِثْيَ.

\textbf{P. 1642, l. 6.} Read ضَارِبِنَا.

\textbf{P. 1645, l. 19.} ٍٍٍٍٍٍٍٍ is in the \textit{nom.}, coupled to \textit{very patient} in the preceding verse (AKB). Derenbourg (\textit{S}, vol. I, p. 75) prints —ibid. This is the version of Fr; but, according to \textit{S}, ٍٍٍٍٍٍٍ is \textit{pre.} to خَٰفٕ, while ٍٍٍٍٍٍٍ is governed in the \textit{acc.} [66] (AKB).

\textbf{P. 1647, l. 17.} The author of this verse is unknown (MN). This is one of the fifty verses of \textit{S} whose authors are unknown (AKB). It is said to be by Jarir (MN, N, AKB); or Jâbir Ibn Ra’lân asSimbisi, Simbis being a clan of Tayyi (AKB); or Ta’abbâta Sharrâ (N, AKB); or to be forged (AKB)—l. 18. Read “Sharrâ”.

\textbf{P. 1649, l. 14.} For the first “\textit{act.”} read “\textit{ant.”}"

\textbf{P. 1655, l. 12.} Read بِي —l. 15. Read فَعِيلٕ —l. 17. Read عَقِيدٕ.

\textbf{P. 1656, l. 6.} After ذُهِبٕ put a comma.
P. 1657, l. 4. Read "pro-ag."—l. 17. Read مَضْرَوبُ—l. 20. Read "pro-ag."—l. 23. Here "being" is coupled to "relating" in the preceding line—l.l. before كَفَّافًا insert "while"—ibid. Read مَعَالَمُ.

P. 1658, l. 20. Before "put" insert "is".

P. 1659, l. 8. Read "requires", and after "for" put a comma.

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دَرْعَمُ—l.l. Read "i. e.,"

P. 1661, l. 6. AṭṬaff, in the province of Al‘Irāk, two leagues from AlBaṣra. Here is the place known as Karbalā, in which AlḤusain, son of ‘Ali (peace be upon them!), was slain (Bk)—l.l. Read "(Sn)."

P. 1663, ll. 11-15. The adv. اَلْغَدَا to-morrow shows that originating is intended.

P. 1666, l. 21. Read "incontinence", and dele the full stop after "urine".

P. 1669, l. 12. Read "sense".

P. 1671, l. 3. Change the full stop after "(Jrb)" into a comma—l. 5. Read رِبَّان—l. 15. Put a comma after "quiescences."

P. 1676, l. 4. Read ℓ.मः.

P. 1677, l. 19. Al'Ibāḍī. He died in the prison of AnNu'mān (ID).

P. 1678, l. 8. Here it is not allowable to govern "क्‍ष " in the acc. by means of a suppressed op. supported [as an enunc.] upon रङ्ग [as an inci.], and expounded by the ep. mentioned, which is distracted from [governing] it by governing रङ्ग in the acc. (Tsr). The acc. is correct in such as रङ्गा आः स्मरि ऺः [62], because the government of रङ्ग [in the acc.] by the चारि mentioned, if this were disengaged from the pron., would be correct, since the act. part. may be preceded by the acc. governed by it: but [the acc.] is forbidden in such as रङ्गा आः स्मरि ऺः, because the government of रङ्ग [in the acc.] by खस्, if this were disengaged from the pron., would be incorrect, since the [assimilate] ep. may not be preceded by the acc. governed by it; and, since the government of रङ्ग [in the acc.] by खस् would not be correct, the exposition of the suppressed op. of रङ्ग by खस् by रङ्ग would not be correct, because of the rule that what does not govern does not expound an op. (Sn, vol. III, p. 51).

P. 1679, l. 3. Read "(Tsr)]"—l. 16. Lane (p. 1190, col. 3.) translates this tradition "verily a woman used to pour forth with blood", making एन् the pred. of ललांक का अला; but the verbal clause is most probably an ep. of अनुमेत, because the latter is indet.—l. 23. After "blood" put a comma.
P. 1680, l. 3. After "girl" put a comma—l. 5. After "girl" put a comma—l. 8. Read —l. 14. By "it" is meant the act. part., not the obj.

P. 1681, l. 6. Read "[i. e.,"]

P. 1683, l. 5. I have not met with the name of its author (MN)—l. 15. Read "Dm"—ll. 18-19. The references are to in the second verse, and to in the first and third—l. 20. In the exs. of the twelve sorts, I have put the connected into the acc., except where the context requires the nom. or gen., the object here being to exhibit the classification of the connected, not all the cases in which it may be governed by the assimilate ep. The possible constructions are fully detailed below.

P. 1684, l. 1. Its author is unknown (MN)—l. 19. Read 

P. 1685, l. 9. I have not met with the name of its author—l. 10. After "body" put a comma.

P. 1686, l. 6. The reference is to p. 347, l. 19—p. 348, l. 7—l. 12. Read —l. 14. The A (vol. III, p. 57, l. 2) has which seems to be a misprint. The ep. in has no 8, because, being made to govern in the nom., it does not assume the nom. pron. of the qualified, which is fem.—ll. After "reg." insert "either".

P. 1687, ll. 1-2. Here the ep. itself does not assume such a pron., because it governs in the nom. an explicit n.; while its reg. neither contains such a pron., nor is pre. to a n. containing
such a pron.: so that the epithetic phrase contains no copula to connect it with its qualified; and therefore these constructions are bad—l. 3. Dele the semicolon after "(1)—l. 12. For רָּגֶּה read רָגֶּה—l. 15. I have not met with the name of its author (MN) —l. 23. Read "(Sn)]".

P. 1688, l. 3, ex. (1). Read אלִּבְּּוֹחֶה—ex. (2). Read מְרָגֶּה—l. 6, ex. (9). Read מְרָגֶּה—l. 7, ex. (10). Read הָסֶּנ—l. 8, ex. (12). Read כִּי—ex. (13). Read אֶסֶּנ—l. 9, ex. (14). Read הָסֶנ—l. 13. After "involves" put a comma—l. 22. Read וַתַּחֵת.

P. 1689, l. 5. After "(AKB)" put a comma—l. 11. Read "Ash Shammâkh"—l. 12. Read גָּרְבִּית סְפַּן—l. 13. For "two" read "Two".

P. 1690, l. 2. Read "Prophet,"—l. 3. After "last" put a comma—l. 13. After "good" put a comma—l. 13. The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, vol. III, p. 65, in order to bring their indications into accord with "the detail mentioned" by A.

P. 1691, col. 1 (counting from the left of the page), opposite l. 8—10 of col. 2. Read מְסֶנ—col. 2, l. 8. Read מְסֶנ—l. 13. Read נְוָּאֶל—col. 6. For מְסֶנ Read מְסֶנ—ibid. Read מְסֶנ.
P. 1692, l. 5. Read "(AAZ)]"—l. 11. This verse comes next to the verse cited at p. 370, l. 17—l. 12. Read "MN"—
l. 14. is governed in the acc. by suppression of the prep.,
i.e., (EC)—ibid. Dele the comma after "tushes"—l. 18. Read "evidence"—l. 19. Read "Abû".

P. 1693, l. 2. Read "to [the evidence}"—l. 3. Read and —l. 7. Read —l. 17. Read "Sn"—l. 19. Read

P. 1694, l. 4. Read —l. 11. Read "(b)"—l. 20. I have followed Sn (vol. III, p. 66, l. 6) in substituting this for
an ex. given by A, where the ep. is an of superiority, not an assimilate ep.

P. 1695, l. 11. On the case of the pron. here attached to see § 113—l. 19. The 144 are obtained by multiplying the 3
pronominal regs. by their 2 missing members (sound and broken
pls), by the 3 cases of the ep., by the 8 numbers and genders
of the ep.:—3×2×3×8=144.

P. 1696, l. 10. Ibn Dirâr ad-Ḍabbî (Tr), k. 66, with his son Ḥassân (T, IΔth). Dirâr Ibn 'Amr was [the chief of] the
House of Ḍabba (IKb, ID). When Ḥabiṣa Ibn Dirâr died, the
chiefstaincy of the Banû Ḍabba passed to [his nephew] Al Mundhir
(Is), mentioned by Is among those who were living in the time
of the Prophet, and who may have, though they are not reported
to have, heard from him. Al Mundhir Ibn Ḥassân mentioned
by ID (p. 200) as the Mu'adhîhin of 'Ubaid Allâh Ibn Ziyâd
(212A)

(as to whom see p. 127A), in the Cathedral Mosque at AlBāṣra, was of Asad Ibn Rabi'a, not of Ḍabba. I subjoin the pedigree of our poet and some of his relations:

Dirār Ibn 'Amr aḥ Ḍabba.

<table>
<thead>
<tr>
<th>Ḥusayn.</th>
<th>Ḥabīb.</th>
<th>Al Mundhir.</th>
<th>Ḥassān.</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ḥassān.</td>
</tr>
</tbody>
</table>

P. 1697, l. 8. Read “Ys” — l. 14. After “(Su)]” put a comma — l. 18. 'Abd Allāh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmi [alBāṣrī (IHjr), of the Second Class of the Followers of AlBāṣra (ITB)], d. 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has “Yazīd” for “Zaid.” Read “Khāba” — l. 21. I have not met with the name of its author (Jsh).


P. 1701, l. 6. Read Ḍaddīd — l. 11. Its author is not named (Jsh)— l. 12. Read “meet thee girl” — l. 11. After “perverse” put a comma.


P. 1704, l. 16. Read ُآمَر

P. 1706, l. 3. Read ُقَسْرَا رَحْيَى — l. 5. "he" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibn 'Adi Ibn Naṣr.... Ibn Numāra Ibn Lakhm, who was King of AlHira after his maternal uncle Jadhīma (AKB) — l. 17. Read "Than" — l. 18. Read "excellent".

P. 1707, l. 12. Read ُلَا عَيْبٌ فِيهَا — l. 15. Read "quick one is".

P. 1708, l. 4. Dele the full stop after "whence" — l. 8. Read "Yamānī" — l. 10. I have not met with the name of its author (MN) — l. 14. Read ُأَحْبَت

P. 1709, l. 4. Read ُأَصْمَ — l. 5. Read "Assuredly" — l. 6. Dele "of".

P. 1711, l. 16. Read "alKarkara" — l. 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, l. 9. For ُفِيهِمَنْهُ read ُفِيهِم — l. 10. Put a comma at the end of the line — l. 15. Broch (M, p. 102, l. 15) and Jahn (1Y, p. 849, l. 13) print ُفَضْلُ diptote, like ُأَحْرَرْ [18]. But ُأَحْرَرْ is diptote because it is supposed to be made to deviate from ُأَحْرَرْ, not to be pl. of ُأَحْرَرْ (p. 37): whereas ُفَضْلُ is, by hypothesis,
pl. of فَضُلَّى; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwin does not appear, because it is always either synarthrous or pos.

P. 1713, l. 2. Put a colon after "another"—l. 24. Read "MAAd".

P. 1714, l. 4. Read "Hind, is more".

P. 1716, l. 6. So in the IA (p. 239) and MKh (vol. II, p. 55); but the phrase found in the Th (p. 2) is نَفَّذَّهُنَا بِالْفَصْحَيْهِنَّ We have stated the most elegant of them.

P. 1717, l. 15. Read "for that"—l. 18. The MKh (vol. II, p. 55) has أَحْسَنُ الْإِلَانِسِ مِنْ بَيْنِهِمْ—l. 19. Read أَحْسَنُهُمْ

P. 1718, l. 2. After "Tsr" put a colon.

P. 1719, l. 2. From the same poem as a verse cited on p. 849—l. 3. After "al'Absi" put a comma—ll. 4-5. Read "(than his fellow)"—l. 13. The chief of AlAus in heathen times (ID). See p. 24A.—ibid. After "AlJulah" put a comma—l. 15. Read "more fit (than any other) that thou shouldst sleep"—l. 21. I have not met with the name of its author (MN).

P. 1720, l. 19. I have not met with any information about [the author of] the verse (AKB)—l. 20. Read "[Be]."

P. 1721, l. 3. Read "AlYaman)";—l. 5. From the same poem as a verse on p. 600—l. 6. Read "Hassan".

P. 1722, l. 2. Read "it is (1)"—l. 3. Read "the BB(R)"—l. 4. Read "[the fem. (1Y)]"—l. 15. Read "orig."
P. 1723, l. 7. Read أَوْلُ.

P. 1724, l. 6. By Bashir Ibn AnNikth (Lane, p. 2190, col. 2)—l. 8. Lane translates the second hemistich "that dies away by being abandoned, and revives by being travelled," regarding it as qualifying عَرَجَ an old (road) instead of عُرِجَ an old (camel).

P. 1725, l. 4. Read "must"—l. 10. Read "Tanwin".

P. 1726, l. 10. All three eds. of the R have قَبَلَ ذِلَّةً before (that); but the context seems to require قَبَلَ عَامِلاً, since R is criticizing S's paraphrase mentioned above (l. 3)—l. 11. After "Damm" put a full stop.

P. 1727, l. 16. Before "so" insert "is".

P. 1728, l. 11. Read "whosoever"—l. 16. Read أَخْرُ—l. 26. Read هَنَّ.

P. 1729, l. 2. After "AzZimmâni" put a comma—l. 6. From the same poem as the last verse cited in Part III, p. 331.

P. 1730, l. 6. From the same poem as the 3rd verse cited on p. 188—l. 8. Read "Bashâma Ibn Hâzañ".

P. 1731, l. 14. Read "(1Y)."—l. 17. This verse comes next to the verses cited near the top of p. 986—l. 22. Read "Hâni".

P. 1732, l. 16. Read بِالآكْثَرِ.

P. 1734, ll. 1—2. The context seemingly requires أَحْجُوُكَ to be a prepos. enunc.—l. 12. Read "Fk), [e. g.] in".
P. 1735, l. 19. مَنْ is red. [499], and [with] مَوْلَى is [in the place of a nom. as] sub. of the Hijazi مَا [38]; while أَحْبَبْ is [in the acc. as] pred. of the latter [107], and الصُّومُ is in the nom. as pro-ag. of أَحْبَبْ (MKh).

P. 1736, l. 12. Its author is not named (Jsh).

P. 1737, ll. 14—15. The Aud (p. 140) makes the o. f. مَنْ حُسْنٍ لْجُبْلٍ ٍثَرْبٍ; while A (vol. III, p. 114) follows it, and similarly inserts مَكَبَيْةٌ after in the o. f. of the tradition (ll. 21—22). But I have omitted مَكَبَيْةٌ and حُسْنٍ in accordance with the recommendation of Sn, who points out that the comparison is between the good behaviour, or the fasting, and itself.

P. 1742, l. 1. The A (vol. III, p. 116, l.l.) has만 الدنيا; but the proper prep. is فِي (p. 1741, l. 13).

P. 1744, ll. 9—10. For "promotions" read "formations" — l. 12. The "v." here should perhaps be "inf. n.", which is sometimes called فَعَلٌ (p. 1515, l. 20).

P. 1745, l. 1. Read "(b)".

P. 1747, l. 3 and l. 18. After "vid" put a full stop— l. 5. حمزة and Ks read with Kasr (B on xxii. 35)— l. 11. Ks reads فَيْحَلُ with Damm (B).

P. 1749, l.l. From the poem beginning with the verse cited near the bottom of p. 620 in Part III.
P. 1754, l. 17. From the same poem as verses cited on pp. xiv, 1487, and 56A.

P. 1759, l. 16. After "however" put a comma—l. 17. After "(BY)" dele the comma.

P. 1761, l. 20. The quotation of A from the Tashil does not mention the rel. n.; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, l. 17. The poet is describing his horse.

P. 1763, l. 5. عِیلِ (A), with an undotted ع, and then a ی (Sn).


P. 1765, l. 13. ABZ addsce رَمْئَا زَرْعَی; but this is a mistake, because زَرْعَی is an inf. n. used as an ep., like رَجْحُل رَنْدَی [143] (BS).

P. 1766, l. 11. Read "Damma" in both places—ll. 14—15. alBaṣri (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). Cf. the Note on p. 701, l. 17 (p. 113A). ITB (vol. I, p. 249) mentions a Kn‘nab as having died in 93, but gives
no particulars of him—ll. 16—17. Of the Third Class of Traditionists, i.e., the Intermediate Class of Followers, like HB and Abū Bakr Muḥammad Ibn Sirīn alAnṣārī, [their freedman (Nw),] alBaṣrī, d. 110 (IHjr), who was born two years before the end of the Khilāfa of 'Uthmān (Tr, IKhn, Nw), r. 24—35.

P. 1768, l. 18. Read َشَهِيدٌ where َعَصْدُ is”.

P. 1771, l.l. Jahn (IY, p. 868, l. 15) prints ْجَلَبِينَ instead of ْتَعَذُّ، which is evidently required by the context.

P. 1772, l. 1. Jahn (IY, p. 868, l. 15) prints ُخَرُوجٌ instead of ُخَرُوجَةٌ; but the former would be analogous to ُخَرُوجَةٌ, not ُخَرُوجٌ.

P. 1773, l. 4. After “established” put a comma—l. 16. Read َيِقَعِلُ.

P. 1775, l. 6. Read “(IY)]]” at the end of the line—l.l. ْعَلَيْبُ (Bk, p. 664): ْعَلَيْبٌ (IY, p. 872, l. 13). If masc., as a َوَلَّ دَيْرِ valley, it would not be diptote.

P. 1776, l. 6. Delete the bracket “]” after “as”—l.l. 14—15. Every delicate plant is ُخَرُوجٌ (TA)—l.15. With an undotted ُ (Bk). Its final is a ُ (Ml). Jahn (IY, p. 872, ll. 20, 21, prints ُعِتَرُ with a ُر—ll. 17—19. There is no ُفَعَولٌ in the language, other than it and ُخَرُوجٌ (Bk).—l. 18. After “measure” put a comma.

P. 1778, l. 21. The “a” in “Ujārid” should be marked as long, “َا”.

P. 1779, l.l. Read “(Bk)]]”.
P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives \( \text{العَليَّة} \), which is i. q. \( \text{العَليَّة} \) [384]; but this is not a dim., as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 29), and Lane (p. 2519, col. 3) give \( \text{نَرْنَي} \), as though its \( \text{l} \) denoted feminization; but IY distinctly declares that its \( \text{l} \) is co-ordinative—l. 7—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives \( \text{سَبَنْتَي} \) and \( \text{عَفْرَنْي} \) and \( \text{سَبَنْدَي} \); but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwin to all three, for a reason equally applicable to \( \text{نَرْنَي} \), according to IY's statement that the \( \text{s} \) of feminization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give \( \text{عَفْرَنْي} \) [253, 677] with Tanwin.

P. 1781, l. 2. \( \text{عَفْرَنْي} \) is not strictly relevant here, because the two \textit{augs.} in it are united after, not separated by, the \( \text{l} \) — l. 5. Jh omits the art., as also does R cited in § 272—l. 13. \( \text{جَرْنَبَة} \) ought to be entered in § 374, as having only one augment, the \( \text{s} \) not being taken into account [368, 381]—l. 14. Similarly \( \text{جَرْنَبَة} \) ought to be entered in § 375, like \( \text{شَرْبَة} \).

P. 1783, ll. 9-10. \textit{A gait like limping} (AZ).

P. 1784, ll. Read \( \text{صِيَارَف} \).

P. 1785, l. 1. Read " [373]: (c) \( \text{نَناهل} \) — l. 2. Put a comma at the end of the line.

P. 1788, l. 10. The common form is \( \text{خيرَلا} \) [273]. R even says that \( \text{سيرَا} \) is the only word of this measure (p. 1159, ll. 17—20).
P. 1789, l. 6. Put a comma, instead of a full stop, after the second "(IY)"—l. 9. Broch (M, p. 106) prints السلطان, which seems more appropriate to this section, its measure being فُعلانٌ with two augs. united after the لا; but this measure has been already mentioned under No. 9 in this section—l. 11. IY means the "second لا".

P. 1791, l. 9. Jahn (IY, p. 887, l. 11) prints إِجْرِيَاءٌ; but the context seems to require the abbreviated form, which is given in the S (vol. II, p. 345, l. 6), from which IY takes his exa.

P. 1792, l. 7. Read "(IY)"]—

l. 18. Before "[[فعلان (IY),]]" insert "(a)."

P. 1793, l. 4. Put a full stop, instead of a comma, at the end of the line—l. 6. For the second "one" read "are"—l. 11. Read "(b)"—l. 17. Read "of a day (IY): (4)"—l.1. Read "Fatḥ ".

P. 1794, l. 4. After "pl." put a comma—l. 6. Read "shinbone"—l. 17. After "Th" dele the full stop.

P. 1795, l. 1. Read "(M)"]—l. 5. For "and of" read "said of"—l. 10. In S, vol. II, p. 352, l. 15, for فَيْعَلاَن read فَيْعَلاَن and فَيْعَلاَن, its three augments being united after the لا: but the KF has "tall, like جُلْبَان"; and perhaps therefore these lines should run "(14) [فعلان, (a) substantive, such as جُلْبَان a kind of vetch; (b) ep.,] such as عَمْدَان tall (M) "", which would be quite
appropriate to the present section, since the "three augments," the second ﻋَلَىٰ, and the ﻋَلَىٰ ﻟَنَّ, are "dispersed, two united and one separate"—l. 13. Read "(IY),] such as"—l. 22. Read "or ﻋِمَّ، any”.

P. 1797, l. 16. Read “is quad. only.”

P. 1798, l. 3. Read "Damm”—l. 8. Read “[above]”—l. 10. After “(A)” put a comma—l. 19. I. e., co-ordinative with ﻲِدَلْ, which therefore must be an existing measure.

P. 1799, l. 16. The A (vol. iv, p. 304) has “and” instead of “since”; but Sn points out that “since” is more appropriate—l. 20. ﻲِدَلْ (A, vol. iv, p. 304, l. 27), with a three-dotted ﺖ (Sn). But is given in the S (vol. II, p. 366, l. 16), the IY (p. 1849, l. 19), and Lane (p. 1995, col. 3), as also in the Jh and KF—l. Pl. of ﺟَنَّادْ stone, as though the place, from the multitude of stones, in it, were, as it were, stones, as ﻲَمَرْتُ ﻮَقَابَ ﻲَمَرْتُ كُلَّةٌ I passed by a plain, (such that) all of it was (shrubs of the kind called) ﻲَرَقَّ is said (R, p. 22, l. 7–8).

P. 1800, ll. Read “(M).”


P. 1802, l. 14. Before “as” insert “such” in both places.

P. 1804, l. 1. IY gives ﻋَمَّلَ a work, instead of ﺍَمْرِ an affair, in both places.

P. 1805, l. 7. Jahn (IY, p. 898, l. 1) prints ﻲَمَارَٰ، diptote; but this measure belongs to the sing., not to the ultimate pl.; and,
as proper name of a measure (رَزْن) is masc.: so that there seems to be no ground for making it diptote; unless it be taken to be fem., as proper name of a fem. (ةَرَزْن) — l. 8. كَنْعَانٍ of course is diptote, being fem., as proper name of a lord (أَرْضُ) — l. 14—15. IY (p. 898, ll. 9—11), following S (vol. II, p. 367, ll. 17—18) says that فَعُلَّا بِلْنَّ occurs as a substantive rarely . . . . . . . and does not occur as an ep.”; but I have omitted this as plainly at variance with his subsequent explanations of the two exs., as عَظِيمُ الرَّأس and فَعُلَّا بِلْنَّ respectively—l.l. Read فَعُلَّا بِلْنَّ.

P. 1806, l. 21. الْجَنْدِيّمَانُ (S, Jh, KF), the collection, or, [as is said (Jh),] the band (Jh, KF); or (KF) a name (S) [of] a clan (KF).


P: 1810, l.l.—p. 1811, l. 1. A large old city, on the confines of Khurāsān, between Nāisābūr and Marv, in the middle of the way (MI).

P. 1811, ll. 13—14. Because the augmented and the curtailed have been mentioned here by IM (p. 1810, ll. 11—20.)—l.l. After “[below] (SH)” put a comma.
\[ (223a) \]

P. 1812, l. 1—2. In IY, p. 901, l. 3, for \textit{smooth} \( \text{مilk} \), which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (p. 737, l.l.)—l. 14. For \textit{be} \( \text{he} \)—l. 19—22. By \textit{the aug. letter} I suppose \( \text{R} \) to mean the \( \text{l} \), which is the 2nd letter in \( \text{جعفليق} \), and the 4th in \( \text{عُطْپِمِس} \), positions wherein the \( \text{l} \) is not usually \textit{aug.} [681].

P. 1813, l. 5—6. \( \text{يَستعُرر} \) is [said by some to be] on the measure of \( \text{يقتَعُر} \); but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madina (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).